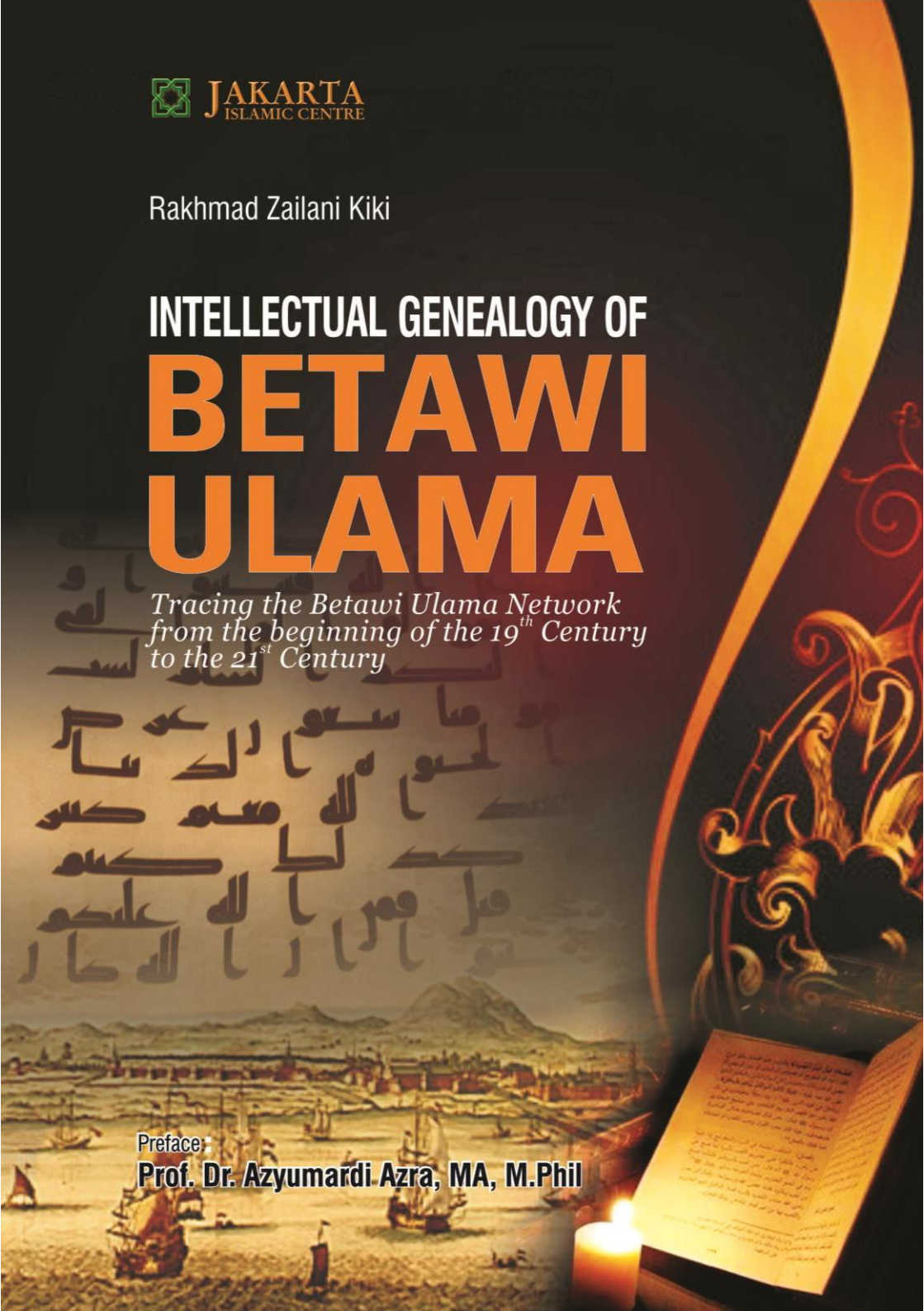
JAKARTA ISLAMIC CENTRE

Rakhmad Zailani Kiki

INTELLECTUAL GENEALOGY OF BETAWI ULAMA

Tracing the Betawi Ulama Network from the beginning of the 19th Century to the 21st Century



Preface:
Prof. Dr. Azyumardi Azra, MA, M.Phil

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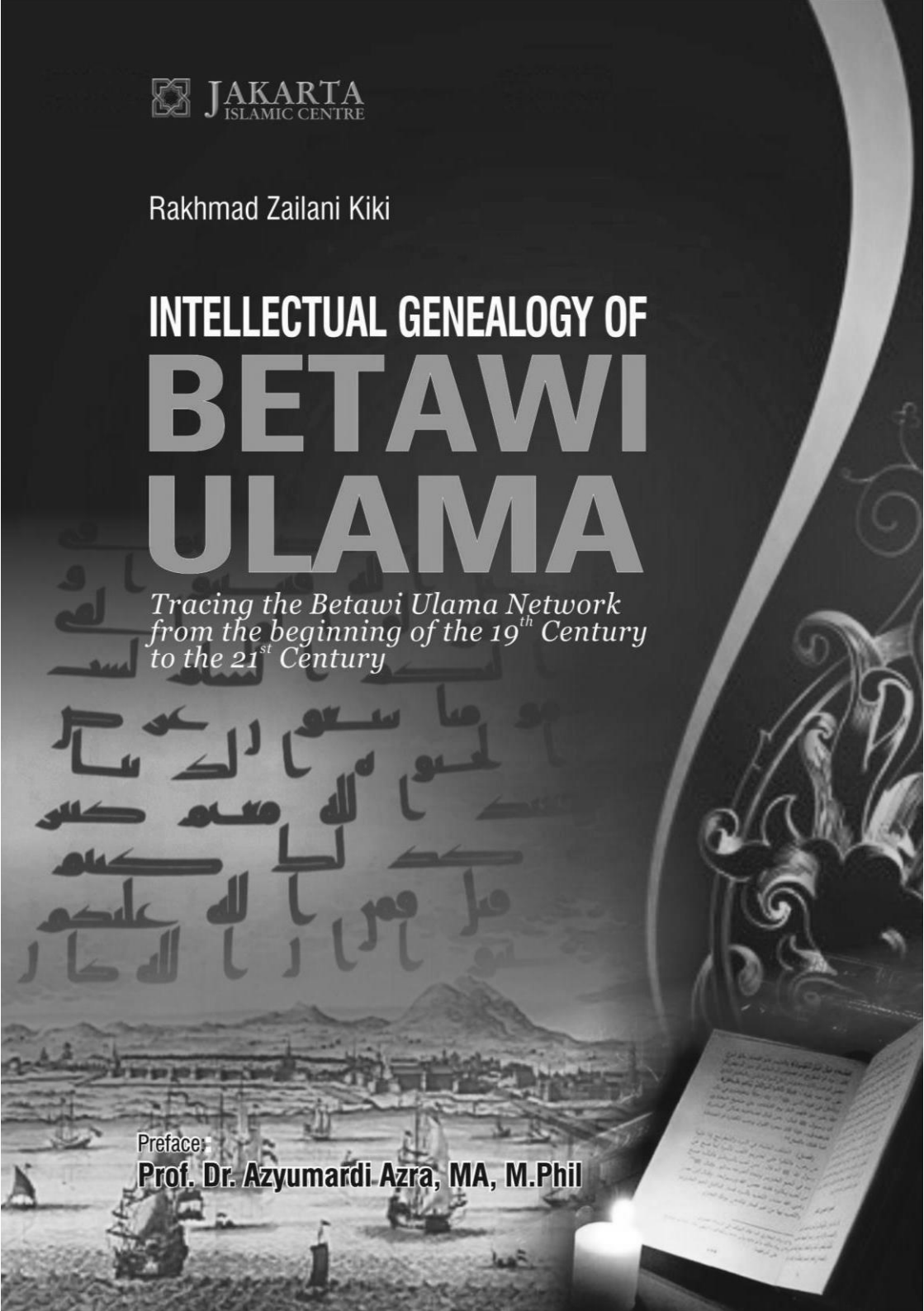

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Advice Poem

Sitting together with the guests
Drinking and eating nutmeg sweets
Little deed and little knowledge
God would accept and be rewarded

Cooking spicy and salty lodeh
What a shame on the guests
Please Practice the knowledge as much as possible
As good deed is the fruit of knowledge

Hanging the shirt over the nail
There is a column in the thirt pocket
Lots of clothes and behavior
Out of the teachings of Islam
Getting scissors and cutting the fabric
Making clothes with long sleeves
Many women in the end of Time
Wearing clothes but naked

Before working, drinking the coffee
Coming home from work getting rained on
The mosque and majelis taklim (non formal Islamic teaching institution) are not crowded with the people
But Entertainment venues are crowded

Listen to the sound of the parrot
I ask for water in a jar
Houses are crowded with TV Program
But it is quiet from the sound of the Quran

Selling fabric by bringing example
Feeling thirsty, drinking the tea
There are many speakers in the end of Time
But unfortunately are not followed by the good deeds

Going to the well in the Middle of the Night
The Cabinet door is tightly locked
A bright, Pious and honest Person
Many hate the Sincere advices

(Written by KH. Mahfudz Asirun,
Betawi Islamic Scholar,
Founder and Chairman of Al-Itqon Islamic
Boarding School, Duri Kosambi, West Jakarta)

Preface
The Head of Jakarta Islamic Centre

Alhamdulillah, all praise be to Allah The Almighty, for all the abundance of grace and gifts, so that we are always in the paths of truth to the rise of Islamic Civilization.

Prayers and greetings may be bestowed on our leaders and role models the Prophet Muhammad Peace be upon him, also for his family and friends and his loyal followers until the end of time.

The Center for Islamic Research and Development of Jakarta, better known as the Jakarta Islamic Centre (JIC) in recent years has become a reference place for Islamic and Betawi studies both in Indonesia and overseas. This is inseparable from JIC's moral and intellectual awareness of the development of Islam in Indonesia, especially in the Betawi realm (Jakarta).

The history of Betawi is actually inseparable from the history of Islam in the archipelago, it turns out the role and intellectual contribution of the ulama is very minimal and even almost forgotten in the writing of Islamic history in Indonesia. Therefore, the publication of this book is inseparable from

JIC's efforts so that the Islamic treasure in Betawi can be recognized by the wider community.

The book you are reading is the result of the third revision of the most recent comprehensive study of the teacher's pedigree and intellectual work of Betawi scholars from the 19th century to the 21st century.

The research on the Intellectual Genealogy of the Betawi Ulama which has been carried out by JIC has been started from the end of 2006 until 2017 including by visiting the first sources of known information.

Even this research is not only in Indonesia but also to several countries in Southeast Asia, such as Malaysia, Singapore, Pattani Thailand and Cambodia to track the spread of Islamic da'wah. In this fourth print some material revisions and additions, namely the entry of Abuya KH. Saifuddin Amsir in this genealogy of the Betawi Ulama intellectuals.

This indicates that this study was very interesting and always evolved following the intellectual journey of the Betawi scholars who were present. And as a center for Islamic studies in Jakarta, JIC feels obliged to continue to oversee this treasure of knowledge and scholarship. But we believe that this work is far from perfect so it definitely needs a lot of deep analysis and improvements. We hope that its presence can be a trigger for further study of the treasures of other Betawi scholars who have not yet been written in this study.

Hopefully this book presents merits and benefits extensively.

Jakarta, December 12nd, 2022

KH. M. Subki, Lc

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Betawi Scholars: The Regeneration Dynamics

Forword by Prof. Dr. Azyumardi Azra, MA, MPhil

The Publishment of the Betawi Ulama Intellectual Genealogy book: Tracing the Network of Betawi Scholars from the beginning of the 19th Century to the 21st Century (2017), is certainly a very important contribution in the history of Islamic scholars from the Betawi ethnic group. Before the publication of the book, there were not works which comprehensively discussed the Betawi Islamic scholars from generation to generation, particularly since the 17th century, as this book covered. Indeed, there have been many books and articles that discussed one or two Betawi Islamic scholars, but unfortunately the discussion is separated. As a result, the books do not provide a comprehensive frame of Betawi Scholarship.

This work strengthens the development of Islamic teaching dynamics in Indonesia, a genre of literature which in Arabic historiography term is known as *tarjamah* (Arabic plural: jamak, tarajim which means: translation). This kind is known in Western historiography as bibliographical dictionary. This kind of literature even has a very long history, since the early days of Islam, this genre even has existed in the form of the genre of *tabaqat* (generation) of ulama or other figures; and even *asma 'al-rijal— al-rijal* - the name and

biography of the narrators of the hadith which certainly are needed to know the authority of the people in the chain or sanad and hadith narrators. Indeed, this kind of historiographic tradition resulted from the need to ascertain the quality of the hadith — whether the hadith is valid, or dha'if (weak) and so on.

In Indonesia, the genre of literature of tarajim ulama (Ulama biography) is still rare; whereas it is badly required not only to know the biography of scholars, but also to reconstruct the social history of Islamic intellectuals. One of the pioneers of the ulema tarajim (Ulama biography) genre in the archipelago is Sirajuddin Abbas who wrote *Tabaqat Syafi'iyah*. Recently, the writing phenomenon of the "biography dictionary of the scholars of the Archipelago since the 17th century is emerging. Unfortunately, that works does not cover the Betawi scholars. The writer himself has once edited two *Tarajim Siyasi* (political biographies) of Indonesian religious ministers since the early days of independence; and that of the intellectual social biography of Indonesian female scholars. However, by the publication of this work then the book on the ulama biography from the particular ethnic group in Indonesia in this case the Betawi Ulama becomes available. Therefore, this work is hoped to be able to encourage or to inspire the writing of *tarajim* ulama (biography of ulama) in other regions. In addition to that, the book is also hoped to be able to enrich the horizon and knowledge of the history of Islam in certain localities in order to increase the knowledge, appreciation and pride of Indonesian Muslims to their scholars, who have contributed greatly to the strengthening and dynamics of Indonesian Islam in various aspects of life.

The Network of Betawi Ulama

The writer himself has done any specific research on the ‘network of Betawi Ulama in the study of the Nusantara Ulama Network and other Muslim Worlds, not only in the areas that we know today as the Middle East, but also they also cover the areas such as Africa, South Asia and Central Asia. Therefore, the writer argues that Indonesian Islam is very cosmopolitan in relations to the dynamics and development of Islam in other regions of the Muslim World. As a consequence of this, it can be said that Indonesian Islam does not develop separately and becomes a mere Indonesian local reality only, but more than that, Indonesian Islam becomes part of dynamics of Islamic world.

The history of Betawi Islam clearly shows such development. Islamic Scholars who introduced Islam to the Sunda Kelapa, Jayakarta, Batavia (from which the Betawi term emerged), (and now becomes Jakarta)- is also very cosmopolitan. As this work reveals, the scholars came directly from various regions from Arab, Champa, China and also from other regions in the archipelago. The Betawi ulama potrayed in this work are clearly involved in a network of ulama being centered primarily in Mecca. For example, Sheikh Junaid al-Betawi who studied and lived (mastauthin) in Makkah had teachers and students in this holy city. This 'perfectly' describes the network of scholars; as what is known the ulama network involves relationships and networks between students and teachers, teachers and teachers, then students and students. Therefore, the ulama network involves very complex relationships and linkages; there are complex and overlapping relationship between those being involved in the ulama network.

The relationship that formed the network of scholars is intertwined first through the *isnad ilmiyah* – (scientific sanad), when a student learns from his teacher then again the teacher from the grand teacher again and so on to the above linkage. This scientific isnad (chain) is important as proof of the authority and validity of the knowledge learned by a student. So, the knowledge learned by a student is not from any random source.

Second, through the genealogy of Sufism and tarekat.

Again, the lineage of the tarekat is very important to show the validity of the tarekat, so that it is truly mu'tabarah — in accordance with the provisions of Shari'ah (Islamic law). At the same time, the muttashil lineage of the tarekat (continuous without interruption) is the second condition for the mu'tabarah of a tarekat.

To understand the ins and outs of relations and networks, it is necessary to further tracing the names of teachers and friends of the students mentioned by certain Betawi scholars such as Syaikh Junaid al-Betawi. This tracing can be done to the tarajim of the Makkah ulama in his time. Actually, the tarajim of the scholars of Makkah and Madinah (Haramayn) had been available since the 19th century; and the more are available afterward up to the present time. If this can be done, the more information will be revealed in terms of the network of Betawi scholars both with their teachers and fellow students in Makkah and Madinah, as well as with other regional scholars in the Archipelago studing in The holy land, Mecca.

Regeneration: Definition of 'Betawi Ulama'

This book of the Betawi Ulama Network which covers Betawi scholars from the 17th to the 21st centuries is basically still uses 'conventional' definition of ulama. In this conventional definition, muslim scholars are defined as those who study Islamic knowledge and sciences, whether directly learned from certain scholars or indirectly learned from traditional Islamic educational institutions, such as halaqah, madrasa or even pesantren. Those who later have sufficient knowledge and even become experts in Islamic religious sciences such as fiqh, tafsir or tasawuf and subsequently then devoted themselves to Muslim society. Those Islamic experts then are called as Muslim scholars or Ulama.

It is from the definition above that almost all Betawi scholars are included in this book. The only one of Betawi scholars mentioned above such as Nahrawi Abdussalam al-Indunisi who does not use nickname (laqab) al-Batawi), is not included in the framework. This is because he got his tertiary education in an established educational institution —a formal institution— from Al-Azhar University, where he earned a doctorate in comparison of Islamic Jurisprudence schools (muqaranah al-madzahib), a comparison of school of thought.

In fact, in the last half century there have been socio-religious changes which should have been able to encourage people to review the definition of scholar. Due to the expansion of Islamic higher education since the 1960s and the increasing number of Betawi students who studied in various Middle Eastern universities, especially al-Azhar University, the new generation of Betawi scholars continued to emerge. However, because this work still uses the conventional definition of the Islamic scholar, they are eventually not included in the Betawi

Ulama Network. In short, they can in one way or another be included in the network of those particular scholars.

Among the new generation of Betawi scholars who are still very active in the 21st century are Zainuddin MZ, Tutty Alawiyah or Suryani Tahir. Zainuddin MZ, who obtained a BA from the Ushuluddin Faculty, IAIN Jakarta, is known as 'dai of a million people'. Likewise, Tutty Alawiyah who graduated from the Ushuluddin Faculty of IAIN Jakarta is a female ulama who is active in da'wah, majelis taklim and tertiary education, is also active in social assistance for the orphans. Both of them have even crossed the limits of the 'betawiness' da'wah, thus they become national and even international scholars - as in the case of Tutty Alawiyah.

The following generation of Betawi scholars also still emerges; most of them are graduates of IAIN / UIN and al-Azhar University and other universities in the Middle East. Many of them became lecturers at IAIN / UIN, and also active in da'wah and madrasa or pesantren education. This last generation is still awaiting social recognition as scholars from the Betawi people themselves and Indonesian Muslims in general.

The Closing

To be seen from the appearance of the Betawi Ulama from one generation to the following generation, there is no reason to be pessimistic about their future. They continue to be born and they appear from time to time. What is needed is a change and adjustment of the conceptual and social paradigms about the definition of ulama itself.

This work is clearly a very important pilot project, which can drive further research and writing. Therefore, people can get more comprehensive knowledge about Betawi scholars and their roles in the religious life of the Betawi community in particular and that of the Archipelago in general.

***

Chapter I.
Genealogy and Its Significance

A. Genealogy

The term genealogy comes from Greek which consists of two words, namely: γενεά, genea, which means "descent" and λόγος, logos, which means "knowledge". In the beginning, genealogy was a study of family and the tracing of descendent and their history or is called a biological genealogy. Genealogists use 'the word of mouth', historical records, genetic analysis and other recording to get information about a family and show the kinship and genealogy of its members. The results are often displayed in the form of chart or are written in the narrative form. Some experts distinguish between genealogy and family history and limit genealogy to a kinship relations only, whereas "family history" refers to additional details concerning the life and the context of the history of that family. Genealogy which once was part of biology then becomes part of sociology, anthropology and historiography studies after being discussed thoroughly by Michel Foucault (1926-1984) from philosophical point of view. By using sociological, anthropological and historiographic approaches the writer uses diachronic (long-continuous) study for historical methodology in writing the intellectual genealogy of Betawi scholars from the 14th century to the 21st century without giving

detailed, extensive and deep synchronous analysis. It is because, the purpose of this study is only to give narration of the network of intellectual Muslim scholars. Therefore, further analysis with various interests will be discussed separately in other books or to be left to the readers for various purposes.

It is certainly difficult to find references concerning this subject as there are not many researches being done on this. However, there are two published research results which become the main references in this study; the first is the research which was done by Ridwan Saidi being published by PT. Gunara Kata under the title of ***Profil Orang Betawi: Asal Muasal, Kebudayaan dan Adat Istiadatnya*** (The Profile of Betawinese : Its Origin, Culture and Customs). The second is ***Riwayat Tanjung Priok, Sejarah Jakarta dan Peradaban Melayu Betawi*** (The History of Tanjung Priok, Jakarta History and Betawi Malay Civilization), and the third is *Potret Budaya Manusia Betawi* (The Cultural Portrait of Betawi Man). All of these three books are published by Perkumpulan Renaissance Indonesia. The second research is done by Abdul Aziz which has been published by the Logos Publisher under the title *Islam dan Masyarakat Betawi* (Islam and Betawi Society). Thus, it is worth noting that this intellectual genealogy study is a development and a continuation of the studies being conducted by Ridwan Saidi and Abdul Aziz. However, for Abdul Aziz research, this study also functions as a correction to its result which did not put Sheikh Juned as a figure who had an important role in the intellectual genealogy of the Betawi Muslim scholars.

B. The Significance of Study: Leadership Issue

Analyzing the intellectual genealogy of the Betawi ulama becomes significant if it is related to the issue of

leadership in the Betawi ethnic group, since the formation of this ethnic group to the present time. According to Ridwan Saidi, although since the 18th century the Dutch colonial government had tried to establish a formal structure of leadership for the Betawi ethnic group where the position of *Bek* (guard/warrior), the lowest position in the structure was a position which directly related to ethnic Betawi, and thus was much better known among society, but that leadership did not get *social acceptability* as a Betawi ethnic leader. The respected leaders and their influential leadership being followed and obeyed by the Betawinese were the Guru and the Mu`allim (ulama leadership), while the Betawi leader was *Jagoan/ Bek* (village champion) whose position was only to be respected only but not to be followed.[1] Although there was a dualism in the structure of leadership of the Betawi ethnic group but the relationship between the Mualim and the jagoan was not confrontational. The jagoan reads certain *wirid-aurad-dhikr* (prayers) to increase his ability in punching force (maen pukul). Jagoan weapons like *golok* (traditional metal big blade from Betawi)- namely *golok ujung turun or golok betok or golok piso raut*, usually are given religious a spell reading known as wafak in Arabic on the metal blade of the weapon taught by mu`allim.[2] During the Post-independence, there is no formal structure in Betawi ethnic leadership. There were only the leadership of the ulama and jagoan. However, the efforts to form the Betawi ethnic leadership structure apart from the Ulama and jagoan were continued, either in a broad scope or in a limited scope in the form of organizations based

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[1] *Ridwan Saidi, Profil Orang Betawi: Asal Muasal, Kebudayaan dan Adat Istiadatnya, Jakarta: PT. Gunara Kata, 2001, Ed-2, p. 87.*

[2] *Ibid., h.89-90*

on lineage, friendship, profession or any other interests.[3] As that phenomenon was considered to be less representative and did not represent the interests of the Betawi community as a whole, then Bamus Betawi (Betawi Deliberation Body) was established in 1978.[4] Even though there are Bamus Betawi and other Betawi organizations being shaded by the Betawi figures who led them, still the ulama and the jagoan occupy central position in the leadership or elite of the Betawi ethnic group. It is the Betawi ulama (Betawi muslim scholars) who remained the most influential of these two Betawi elite groups. This is quite understandable because the high sense of religiosity of the Betawi people have made them dependence on their ulama. This dependence directly have made the intensity of the meeting between the two and it certainly intensifies the flow of knowledge transfer from the Betawi Muslim scholars to the people. It is from this society, then the next generation of the Betawi Ulamas were born. This is the cycle of the leadership of the Betawi Ulama. The cycle which will come to an end when the Betawi ulamas cannot play their role to keep and improve the sense of religiousity of the Betawi people.

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[3] *There was an attempt to bring up the Betawi aristocracy as part of the Betawi elite, but these efforts have not produced any results. One of the people who arose to the concept of the Betawi nobility was Prof. Dr. Yasmine Zaki Shahab. In one of his articles, he explained about an association called Al Fatawi Mangkudat which claimed to be a representation of the old aristocracy of Jayakarta pre-Batavia thus giving its members the right to be regarded as BA alias the Betawi Asli. In addition, Betawi figures due to their works and actions among the Betawinese have also become part of the Betawi elite. These figures are artists, humanists, bureaucrats or officials, the military and business people. Some of these figures established Betawi organizations whose scope was limited or based on specific interests and goals.*

[4] *Djabir Chaidir Fadhil, Bang Djabir Berucap Wartawan Mengungkap, Jakarta: Al-Mughni Press, 2008, Ed-1, p. 69.*

It is worth noting that Betawi people are supposed to be proud of by the action and social work[5] being produced by Betawi scholars since the 19th century to the present time. However, there is the problem which is worth noting that from the results of genealogy study being carried out by the Jakarta Islamic Center, it can be said that the intellectual qualities of most of the Betawi scholars at the present time is quite alarming. There are very few of Betawi scholars whose quality of their intellectual work resemble that of their predecessors. Most of them are more active as lecturers and some of them become the teachers of *Kitab Kuning* (yellow books) from the legacy of the previous scholars, either those written by the Betawi ulamas or those by the ulamas outside of Betawi. Indeed, there is an awareness of these scholars to make the written works, but unfortunately, society still needs time to see and enjoy their works in the community even if the works are consisted only for few pages. Finally, the result of this study is certainly intended as an early warning to anyone wishing the Betawi people to have a high sense of religious authority and they are still led by their ulamas, whose social and intellectual works in particular can be known outside the area of Betawi at the present time as well as in the future.

C. Scope

The scope of the discussion in this book is limited to the Betawi scholars of the early 19th century, started from Sheikh Junaid Al-Betawi to the 21st Century or now, namely to the Betawi deceased scholars. This is not due to the absence of their data, but the existing data on the Betawi scholars from the 14th century to the end of the 18th century are still very little

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[5] *This social work is in the form of madrasa, halaqah, majelis taklim and or boarding school*

and need further long and deep research. However, concerning the study of Syaikh Quro, still, it is discussed in (Chapter II), as Syaikh Quro is Betawi ulama who becomes the pioneer to spread Islam in the Betawi region, especially in Karawang. In this study, the definition of a Betawi ulama is distinguished by that of habaib (plural forms of habib) Betawi. This is to make the problem more focus and not bias.[6] For the Betawi people, habaib as part of the ulamas have different position from that of those who are not Habaib. The organization of the Betawi ulama being called the FUHAB-(Forum Ulama dan Habib Betawi) (Betawi Ulama and Habaib Forum) was established in 2004 stated that difference clearly. This difference lies in the existence of psychological limitations between scholars being descendants of the Prophet and those not. However, in the matter of the status hierarchy, the Betawi people place habaib and the Betawi scholars in an equal position.[7] According to

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[6] *At the two Betawi Ulema Halaqah meetings held to teach the Genealogy of the Intellectual Betawi Genealogy (held by JIC on Wednesday, March 4, 2009 in the BP JIC Meeting Room and on Thursday, March 12, 2009 at the City Hall of DKI Jakarta). KH. Achmad Shodri (General Chairperson of FUHAB for the 2008-2013 Service Period) and Drs. Ridwan Saidi suggested that Betawi habaib should be included in the intellectual genealogy study of Betawi ulama. However, for the sake of this study, both proposals will be included in further studies in a broader spectrum.*

[7] *Ismail Fajrie Alatas, or nicknamed Ajie, a young Indonesian scholar who is a lecturer in history at the National University of Singapore (NUS), had visited the Jakarta Islamic Center to meet and talk to me regarding his thesis (for postgraduate program) which discussed the habaib figures in Betawi. One of the interesting topics discussed with the author is the issue of habaib interaction patterns with ulamas in Betawi. According to the results of my study, the pattern of habaib interaction with ulama in Betawi is different from that occurs in other places, and this changes the hypothesis held by Ajie that the ulamas in Indonesia are cultural brokers of the habaib, the ulama are the extension and promoter of the habaib, as Ajie has found in Central Java. In other words there is a stratification in form of the status hierarchy where habaib has a higher position than ulamas. The interaction that occurs between habaib and ulama in Betawi is actually very fluid and harmonious in the concept of equality. Something that*

Ridwan Saidi, all Betawi scholars have the title of kyai or kyai haji.[8]However, there is a status hierarchy within the body of the Betawi ulamas which is shown by their functions and teaching roles in society. The highest status in the hierarchy of ulama in Betawi is the Guru, which in Islamic terminology is resembled Syaikhul Masyaikh (the greatest scholar). The teacher is a place to ask, where the ummah goes back to ask all the problems to. The teacher has the authority to issue the *fatwa* (religious edicts). For example Guru Manshur Jembatan Lima being an expert in the field of Ilmu Falak (astronomy/the celestial sphere knowledge). Status under Guru is Mu`allim. Mu`allim has the authority to teach books in various Islamic disciplines, but does not have authority to issue the fatwas.[9] While the status under the Mu'allim or the lowest is Ustadz. Ustadz provides religious lessons to beginners at the basic and advanced levels. Ustadz give instructions on Al-Qur'an reading lessons, Arabic, Islamic historiography, pillars of Islam and pillars of faith. *It is worrth bearing in mind that not* all Betawi scholars profile, action, and work are described at length in this study. Trere are only few Betawi scholars whose intellectual work and profiles as well as roles are studied and published by

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could not be accepted anywhere else. Likewise with the Betawinese: the quality of their respect for habaib is the same as the quality of their respect for the ulama. For example, in Betawi homes, the photos attached were not only pictures of the habibs but also of their ulamas. Betawi ulama's haulan (one year death anniversary) is as busy as the haul of a habib.

[8] *Ridwan Saidi, Profil Orang Betawi: Asal Muasal, Kebudayaan dan Adat Istiadatnya, Op.Cit,h.125.*

[9] *In some cases, there are mu`allim who are actually teachers. For example, Mu`allim KH. M. Syafi`i Hadzami. He was even considered as `allamah by students and Betawi people who knew him. Likewise with KH. Saifuddin Amsir who was called mu`allim, even though some of his students were called by the call of the buya and also the sheikh who was equal to the teacher. This happened as both are Betawi scholars whose fatwas were recognized by the Betawi people and outside of Betawi.*

the Jakarta Islamic Center. Some prominent Betawi scholars are also mentioned in brief only-as this study is not a biographical study, but only a diachronic or long-continuous form, without detailed, extensive and deep synchronous analysis. A thorough and in-depth description of each Betawi ulama in the form of a biography, will be presented in other works, In addition to that, there are still Betawi ulama who have not been included in this study will be included in the next study.

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Chapter II.
Islam Coming to Betawi Region

A. The Phase of Coming and Development

As the history of the coming of Islam in the Malay Archipelago has many versions, so is the history of the coming of Islam to Betawi. There is no same idea about when Islam began to come and start its development in this area. Most people argue that, as cited by Abdul Aziz, the first time Islam emerged in the Betawi land was when Fatahillah (Fadhillah Khan) invaded Sunda Kelapa to abolish the Portuguese occupation[10], precisely on June 22, 1527.

Another version came from Betawi cultural figure, Ridwan Saidi[11], who stated that Islam came for the first time to the Betawi land along with the arrival of Syaikh Hasanuddin, known as Syaikh Quro, a scholar from Cambodia in 1409. It was from this phase that the development of Islam and the history of the ulama in the Betawi land took form as follows[12]:

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[10] *Abdul Aziz, Islam dan Masyarakat Betawi, Jakarta: Logos, 2002, h.41*

[11] *His opinion was also conveyed at the Betawi Corner Halaqah event which was held at JIC, Wednesday, March 4, 2009.*

[12] *This phase was analyzed by Ridwan Saidi. However, in the continued phase of the spread of Islam (1522-1650), Ridwan Saidi did not include Fatahillah (Fadhillah Khan), Dato Wan, and Dato Makhtum. On the contrary, these three names had an*

1. The Early phase (The beginning) of the spread of Islam in Betawi and its surroundings (1418-1527): Syaikh Quro, Kian Santang, Prince Syarif Lubang Buaya, Prince Papak, Dato Tanjung Kait, Kumpi Dato Depok, Dato Tonggara dan Daton Ibrahim Condet, Dato Biru Rawa Bangke.
2. The next phase of the spread of Islam (1522-1650): Fatahillah (Fadhillah Khan), Dato Wan, Dato Makhtum, Prince Sugiri Padr villagei, Kong Ja`mirin Marunda village.
3. The second next phase of the spread of Islam (1650-1750): Abdul Muhid son of Tumenggung Tjakra Jaya and their offspring based in the mosque of Al Manshur Jembatan Lima, descendants of Kadilangu Prince, Demak based in the mosque of Masjid Al-Makmur, Tanah Abang.
4. The First Phase of the Development of Islam (1750 - to the beginning of the 19th Century): Habib Husein Alaydrus Luar Batang and Syaikh Junaid Al-Betawi, Pekojan.
5. The Second Phase of the 19th Century Islamic development to the present.

B. Sheikh Quro: The First Betawi Ulama

From the results of Ridwan Saidi's research it was said that the first Betawi ulama whose track can be traced was the

important role in the spread of Islam at that time as a result of study conducted by the Jakarta Islamic Center. Likewise in the second phase of the spread of Islam (1650-1750), Ridwan Saidi also stated that there was no track record of Betawi scholars either written or oral.

Sheikh) Quro, Karawang.[13] The reason why Syaikh Quro is placed as the first Betawi ulama by Ridwan Saidi is due to his role to Islamize the Betawi people in Karawang, although Syaikh Quro originally came from Campa (Cambodia), he even had students who then spread Islam to the Sunda Kalapa area (Jakarta). According to Ridwan Saidi, Karawang at that time still became part of Betawi cultural area.

The Betawi people in Karawang recognized him as a batavian because he was a Campa. Furthermore, Ridwan Saidi argued that Campa people are the Malays who once owned a kingdom and had a close relationship with the Malabar people who were also close to people in western Java long before Christ (BC). Both the Campa people and the Betawi people were used to live in pluralistic life. Thus the penetration of Islamic values to Betawi community did not find significant difficulties.[14] The story of the Campas who spread Islam in Karawang did not stop at Syaikh Quro but also to another prominent Guru. The Guru Toran's respected tomb located on the edge of Citarum river. Batu Jaya, Karawang,[15] is another prove that the Islamization continued.

The other name of Syaikh Quro is Sheikh Qurotul`ain, Syaikh Mursyahadatillah or Syaikh Hasanuddin. He was called as Sheikh Quro because he was an expert in the Quranic recitation or qira`at who had a sweet and very melodious

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[13] *Delivered by Ridwan Saidi at the Halaqah Betawi Corner at JIC, Wednesday, March 4, 2009. Ridwan Saidi wrote it "Sheikh Kuraa". While the Culture and Tourism Office of Karawang Regency, West Java wrote it with Sheikh Quro. It is as explained on a written document submitted to JIC regarding to further research on the Intellectual Genealogy of the Betawi Ulama, Monday, October 18, 2010.*

[14] *Ridwan Saidi, Potret Budaya Manusia Betawi, (Jakarta: Perkumpulan Renaissance Indonesia, 2011), Ed-1, p. 117.*

[15] *Ibid*

voice.[16] It is still unknown why he was called as Sheikh Qurotul'ain or Sheikh Mursyahadatillah whereas the name of Sheikh Hasanuddin is believed to be his real name.

Sheikh Quro was the son of Syaikh Yusuf Siddik- one of the prominent ulama in Makkah. Sheikh Yusuf Siddik who spred Islam in Campa. Sheikh Yusuf Siddik is still a descendant of Sayidina Husain bin Sayyidina Ali Karamallaahu wajhah. There is not certain record that can be found about the history of Sheikh Quro in his childhood. The written source only explains that in 1409 AD, after preaching in Campa and Malacca, Sheikh Quro visited the Martasinga Pasambangan and Japura and eventually reached the port of Muara Jati, Cirebon.[17] The arrival of Syaikh Quro was welcome by Ki Gedeng Tapa or Ki Gedeng Jumajan Jati who still had relation to Prabu Wastu Kencana. The people in the area were highly fascinated by the nature, attitudes and teachings presented by Syaikh Quro and as the result of that, many of them were interested and embraced Islam.

The preaching activities being carried out by Sheikh Quro had made the king of Pajajaran which at that time was Prabu Anggalarang worry. Syaikh Quro was asked by Raja Pajajaran to stop his preaching activities. This request was obeyed by Syaikh Quro. Shortly after that, Syekh Quro decided to leave the place. Ki Gedeng Tapa who had a great interest to study Islam in depth felt so sorry about the event happened to Syaikh Quro. Therefore, when Syaikh Quro returned to Campa, Ki Gedeng Tapa entrusted his daughter named Nyi Mas Subang Larang to Sheikh Quro to study Islam in Campa.[18]

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[16] *Jojo Sukmadilaga, (etc.), Ikhthisar Sejarah Singkat Syekh Qurotul`ain, (Karawang: Mahdita, 2009), Ed-1, p. 10.*

[17] *Ibid*

[18] *Ibid*

A few years later, Sheikh Quro returned to the Pajajaran. He returned with his followers by aboarding the ship led by Admiral Cheng Ho on his way to Majapahit. On his voyage, Cheng Ho's fleet arrived at Pura Karawang, Sheikh Hasanuddin and his followers then stoped at Karawang for some time.[19] Among the followers of Syaikh Hasnuddin (syeikh Quro) were Nyi Mas Subang Larang, Syaikh Abdul Rahman, Syaikh Maulana Madzkur and Syaikh Abdillah Dargom alias Darugem alias Bentong son of Jabir Mudofah. It is for their shympatic behavior, that eventually Sheikh Quro and his followers were given permission by the local authorities to establish the Musholla or a little Mosque (a place for worship for Muslims) as a means of worship as well as a place to live in 1418 that became the first Islamic Boarding School (Pesantren) in Karawang or even became the first Islamic boarding school in Indonesia. As for the Mushalla, it became the forerunner of the Karawang Great Mosque of today.[20]

The News about Syaikh Quro's arrival and activities in Karawang was heard by Prabu Anggalarang who then sent his envoy led by The Crown Prince Raden Pamanah Rasa to close Syaikh Quro boarding school (Pesantren). As soon as Pamanah rasa arrived at the Pesantren, he happened to listen to the melodious recitation of the holy Quran being recited by Nyi Mas Subang Larang and Pamanah Rasa was captured by its melody. He then finally decided not to close the Pesantren as being commanded by the king Prabu Anggalarang. In addition to that, Pamanah Rasa felt in love with Nyi Mas Subang Larang. Finally, after Raden Pamanah Rasa entering Islam, he married to Subang Larang. It is from this marriage, they had

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[19] *Cik Hasan Bisri, Yeti Heryati, and Eva Rufaidah (ed.), Pergumulan Islam dengan Kebudayaan Lokal di Tatar Sunda, (Bandung: Kaki Langit, 2005), Ed-1,p. .49.*

[20] *Jojo Sukmadilaga, etc, Ikhthisar Sejarah Singkat Syekh Qurotul`ain, op. cit., p. 11..*

three sons and daughters namely Raden Walangsungsang, Nyi Mas Rara Santang, and Raja Sangara. King Sangara was known as Prabu Kian Santang or Sunan Rohmat who became the preacher of Islam in the Sunda land.[21] Moreover, according to Ridwan Saidi, Kian Santang was also the preacher of Islam in Betawi, particularly in the Karawang area.

In the end of his life, Sheikh Quro retreated from his pesantren to Pulobata village, Pulokalapa Village which is part of the Lemahabang sub-district and still remained in the Karawang territory. There is an interesting information about the location of Syaikh Quro's grave. According to one of the Imams (religious leader in Islam) of the Great Mosque of Karawang. Syaikh Quro died and was buried right in front of the Great Mosque of Karawang which is now covered by the wall. This is done for the porpose of keeping the people of not to visit his grave and occult him.[22] However, in the book of Ikhthisar (Brief History) of Sheikh Qurotul'ain, it is stated that the tomb of Sheikh Quro is in Pulobata. Therefore, based on that information, many people came to visit him for various purposes. E. Sutisna, one of descendants of Raden Somaredja who discovered the tomb of Sheikh Quro in Pulobata admitted that the word maqam does not mean tomb but the place where the syaikh once passed by. In Arabic Maqam means the place somebody stands. Thus, the word Maqam here is the place of standing and not in the term of Indonesian which can mean the tomb. Sutisna admitted that it is merely "maqam" or petilasan, and not the real tomb or grave of the Syaikh. So it

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[21] *Ibid. P. 13*

[22] *Interview with one of the priests in the Great Mosque of Karawang, Monday, October 18, 2010, name withheld.*

could be said that the grave of Sheikh Quro is located in Karawang great mosque, not the one that is in Pulobata.[23]

C. Betawi Ulama Education Institutions

1. Islamic boarding school (Pondok Pesantren)

In the Betawi community, there are three types of educational institutions that are used as the places to educate their children in religious studies, namely boarding schools/Pesantren, Madrasas, and Majelis Taklim. Of these three types of institutions, Islamic boarding school/pesantren is the oldest educational institutions in Betawi to be compared with other educational institution. It was since the 14th century, when the Islamic Boarding School of Shaikh Quro established.

In Indonesia, there are two models of Islamic boarding schools, namely Salafi boarding schools and modern boarding schools. Salafi pesantren adopted a traditional pattern in which santri devoted to work for their Kyai. The devotion could be in form of digging rice fields, taking care of fish ponds (ponds), and so forth, and in return, they Kyai them Islamic knowledge. Most of Salafi pesantren provided dormitories as a place to live for their students by charging low tuition and living fees or even without charging the fees at all. The students, in general, spent up to 20 hours a day full of activities, starting from the so called Fajr prayer at the dawn time until they sleep again at night. During the day, the students go to public schools to study formal knowledge, while in the afternoon they study Quranic recitation and religious studies in depth from their kyai. Whereas modern boarding schools are boarding schools that teach general education,

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[23] *Interview with E. Sutisna, the Head of Pulokalapa village, Lemahabang, Karawang at his residence. Monday, October 18, 2010.*

where the teaching of Islamic religious lessons have more percentage than the general science. (Such as mathematics, physics, etc.). These are often referred as modern boarding schools, but still emphasizes the values of simplicity, sincerity, independence, and self-control. In pesantren with a combined teaching material between formal science education and Islamic religious knowledge, the students study merely like in public schools or madrasas. This combined boarding schools for junior high schools are also known as Madrasah Tsanawiyah (MTs). While for the high school level known as Madrasah Aliyah (MA). However, the difference between pesantren and madrasa lies in the system. Islamic boarding schools put their students in a dormitory, while madrasas does not.

Before independence, the model boarding school in Betawi was a Salafi boarding school. One of the famous Salafi Islamic boarding schools is one that was established and led by Guru Marzuqi, Cipinang Muara. Almost all Betawi parents at that time who wanted their children to be a scholar enrolled their children to the Marzuqi Islamic Boarding School in Cipinang Muara. The physical building of the boarding school consists of four simple buildings in white paint with Betawi architecture. Two small buildings and two large buildings extending, with the composition: large, small, large, small. Two large buildings are places for studying and living male santri (students), while the two small buildings are the houses of Guru Marzuqi which also function as the places for female students to study.[24]

At this time, Salafi Islamic boarding schools in Betawi do not exist anymore, what still survives are non-Pondok Salafi

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[24] *Ali Anwar, KH. Noer Alie Kemandirian Ulama Pejuang , Bekasi: Yayasan At-Taqwa, 2006, Ed-2, p. 17.*

boarding schools, such as the Al-Ihsan Islamic Boarding School, West Cakung led by KH. Hifdzillah. What is now developing is a modern boarding school model, such as Al-Itqon Islamic Boarding School, Duri Kosambi, West Jakarta, led by KH. Mahfudz Asirun; Al-Hidayah Islamic Boarding School, Basmol, West Jakarta, led by KH. Syarifuddin Abdul Ghani, MA; At-Taqwa Islamic Boarding School led by KH. Amien Noer, Lc, MA, An-Nida Al-Islami Islamic Boarding School, Bekasi, established by Sheikh KH. Muhadjirin Amsar Ad-Darry, Al-Kenaniyah Islamic Boarding School, Pulo Nangka, East Jakarta; Al-Awwabin Islamic Boarding School, Pancoran Mas, Depok, established by KH. Abdurrahman Nawi, and many others to mention.

2. Madrasa

Madrasa in Indonesia is considered as a further development or renewal of pesantren or surau educational institutions.[25] In Betawi, the first madrasa was the "Jamiat Kheir" Madrasa which was initiated by Ali and Idrus from the Shahab family. Betawi scholars who have been educated at this madrasa for instance: Sheikh Dr. Nahrawi Abdussalam Al-Indunisi. Then Madrasa "Unwanul Falah", Kwitang which was initiated by Habib Ali Al-Habsyi (Habib Ali Kwitang) in 1911. The students who were educated at this madrasa later became prominent Betawi scholars such as KH. Abdullah Syafi`i, KH. Thohir Rohili, KH. Zayadi Muhadjir, KH. Ismailo Pendurenan, KH. Muhammad Naim Cipete, KH. Fathullah Harun and Mu`allim KH. M. Syafi`i Hadzami. Then there was the Al-Ihsaniyah Madrasah, in Salemba Tegalan, one of the students was KH. Fathullah Harun.

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[25] *Nor Huda, Islam Nusantara: Sejarah Sosial Intelektual Islam di Indonesia, (Jogjakarta; Ar-Ruzz Media, 2007), Ed-1, p. 391.*

Madrasas in the Betawi grew rapidly after independence and those Madrasas were mostly established and led by prominent Betawi scholars such as Madrasah Asy-Shafi'iyyah which was founded by KH. Abdullah Syafi`i, Ath-Thohiriyyah Madrasa founded by KH. Thohir Rohili, Al-Wathoniyyah Madrasah founded by KH. Hasbiyallah which now has more than 60 branches, Al-Khalidiyah Madrasah established by KH. Khalid Damat, Madrasah Manhalun Nasyi`in which was founded by KH. Abdul Hanan Said, and many others. The prominent figure from one of the Madrasas mentioned above is KH. Saifuddin Amsir who is an alumni of Madrasah Asy-Syafi`iyyah -Betawi .

After the enactment of the 1989 National Education System Law and a number of regulations that followed, where madrasa is defined as "public schools characterized by the Islamic religion", then the golden age of the madrasa as a place of religious education for prospective religious teacher and scholars in Betawi in particular also ended. Along with this new definition, madrasas experienced a fairly fundamental change in terms of institutional, curriculum, and teacher. To be seen from an institutional perspective, the madrasa is no longer a religious education institution, but a general education institution with the same position as other schools; in terms of curriculum, madrasas teach the same material as other public schools; in terms of teachers, madrasas (expected) have teachers with the same expertise as public schools.

Along with these similarities, the only practical difference is the label of "distinctive features of Islam" attached behind the madrasa. In the long run, most of private madrasas are closed in Jakarta. This is due to the decline in parents' interest to put their children in madrasas, with the consideration that madrasas have become a faltering educational institution: if you want to make your child an

Ulama, it is better to go to Islamic boarding school and not to go to madrasa or if you want your child to succeed in the public field, it is better to go to public school and not to go to madrasa. One of the Betawi madrasas that have closed and become public schools is Al-Khalidiyah Madrasa, Pulo Gadung, which is known at the present time as Al-Khalidiyah Middle School.

3. Majelis Taklim

Majelis taklim is an educational institution that has a strategic function in maximizing mosques as places of muslim ummah education. This happened as most of majelis taklim from the beginning to the present time, in Betawi in particular, make the mosque as a place of activity and played important roles to produce qualified Betawi scholars. One of the examples is mu`allim KH. Syafi`i Hadzami, the 'allamah in the field of fiqh asy-syafi`i whose had great even today, both within the Betawi community or outside of Betawi. He was a scholar as the original product under the guidance of many majelis taklim in Betawi. During his study, there were more than 11 majelis taklim with more than 11 teachers he has visited in order to pursue various disciplines of Islamic teachings. When becoming a scholar, he taught in more than 30 majelis taklim until the end of his life. From the teaching of his majelis taklim, prominent Betawi scholars were born, such as KH. Drs. Saifuddin Amsir. KH. Maulana Kamal, KH. Abdurrahman Nawi, etc. and they also continue to teach in many majelis taklim, such as that of the previous ones where their teachers have taught or in the taklim they formed by themselves or even in the majlis taklim owned by other person. .

However, the question is , when did majlis taklim begin in Betawi? From the results of the research being done by Ridwan Saidi and Alwi Shahab, Majelis Taklim of Habib Ali

Kwitang (Habib Ali al-Habsyi) – which began on April 20, 1870, was considered the oldest in Betawi.[26] After Habib Ali Kwitang died, the majelis was continued by his son, Habib Muhammad al-Habsyi, and then continued by his grandson Habib Abdurrahman al-Habsyi. From the Majelis Taklim Habib Ali Kwitang, came the great Betawi scholars, such as KH. Abdullah Syafi`ie (founder of the Asy-Shafi'i Islamic University) and KH. Tohir Rohili (founder of Ath-Thahiriyah Islamic University).

Both of them then also established a majelis taklim, namely the Majelis Taklim Asy-Syafi`iyah, in Bali Matraman, South Jakarta and the Majelis Taklim Thahiriyah on Kampung Melayu Besar Street, South Jakarta. Both Majelis Taklim then developed rapidly with the result that they had Islamic schools, starting from the level of kindergarten to college/university.

In its development, these two major majelis taklim , the members are dominated by women participation. These two majlis taklim are led by the daughters of the founders of Majlis taklim. Muslims in DKI Jakarta, especially among Muslimahs, are familiar with the name Dr. H. Tuti Alawiyah AS (successor of the Majelis Taklim Asy-Syafi`iiyah) and Dr. Hj. Suryani Thahir (successor of the Majelis Taklim Ath-thahiriyah / As-Suryaniyah).

The success of the Betawi Majelis taklim in reproducing scholars, according to KH. Saifuddin Amsir is for two reasons, these are: firstly, there is no time limit, such as SKS/ syllabus in tertiary institutions, to complete one discipline or one book/kitab; secondly, students have the freedom of time and opportunity to ask questions and complete lessons that they do not understand directly to their teacher; and thirdly, students

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[26] *Delivered by Ridwan and Saidi and Alwi Shahab at the Betawi Ulama Intellectual Genealogy seminar, March 27, 2007 at JIC.*

are directly confronted with cases that happened within community. As a result, in many cases and occasions, the graduate of majelis taklim have proven themselves to have a deeper understanding on religious science compared to the graduates of Islamic tertiary institutions. Moreover, according to K.H.Amsir, many Islamic scholars holdng doctorates degree and professors refer to the graduates of majelis taklim as the referencsource to ask questions concerning complicated issues in the Islam.

What was explained by KH. Saifuddin Amsir is very reasonable if we make comparison between Majlis taklim and Formal Islamic Institution, in this case Islamic Univerisities or Islamic Institute. If we analyze from the books being discussed and completed at the Majelis Taklim, those book or sources are not thoroughly discussed in depth in Islamic institutions. The books that are taught by the majelis taklim in Betawi are: *Syarh Hidayah al-Atqiya`* (book of tasawwuf), *Syarh al-Hikam* (book of tasawwuf), *Kifayah al-Atqiya`* (book of tasawwuf), *Anwar Masalik* (book of tasawwuf), *Tanbih al-Mughtarrin* (book of tasawwuf), *Kifayah al-Atqiya`* (book of tasawwuf), *Anwar Masalik* (book of tasawwuf), *Tanbih al-Mughtarrin* (book of tasawwuf), *Minhaj al-`Abidin* (book of tasawwuf), *Tanbih al-Mughtarrin* (book of tasawwuf), *Sab`ah Kutub Mufidah* (book of fiqh), *Fath al-Mu`in* (book of fqih), *Bidayah al-Mujtahid* (book of fiqh), *Riyadh ash-Sholihin* (book of fiqh), *Fath al-Mu`in* (book of fqh), *Riyadh ash-Sholihin* (book of fiqh and hadith), *Tafsir Ibn Kathir* (book of commentary), *Shohih Bukhori* (book of hadith), *Muslim Shohih* (book of hadith), *Mughni al-Muhtaj* (book of fiqh),, *Minhaj at-Tholibin* (book of fiqh), *Al-Mahalli* (book of hadith), *Fath al-Qorib* (book of fiqh), *Tafsir an-Nasafi* (book of commentary), *Kifayah al-Akhyar* (book of fiqh), *Tarikh Muhammad* (book of history), *Fath al-Wahhab*

(book of fiqh), *Tafsir Munir* (book of interpretation) tafsir), *Tuhfah at-Thullab* (fiqh), *Al-Itqon Fi 'Ulum al-Qur`an* (al-Qur`an knowledge), *Nail al-Awthar* (hadith), and so on.

Besides the books above, there are some Betawi scholars who teach their own works in their own majelis taklim such as KH. Muhadjirin Amsar ad-Darry who wrote the book of fiqh *Bulugh al-Maram* which was given the title of *Mishbah adz-Dzulaam* which has eight volumes. Even after his death, the book of *Mishbah adz-Dzulaam* is still taught in several majelis taklim which are led by his students or those of others, both in Bekasi and in Jakarta. For example in Madrasah al-Wathoniyyah 9 led by KH. Shodri; as well as in other regions. In addition, *Kitab Taysir* (book of tajwid) by KH. Abdul Hanan Sa`id (deceased) who is still taught at the Majelis Taklim Manhalun Nasyi`in. which is now led by students of KH. Ali Saman and other places as well. Other books written by mu`allim KH. Syafi`i Hadzami are also studied to the present time . The book written by Betawi scholars who has been taught abroad –such as in Malaysia- until now is a book of astronomy, *Sullam An-Nayrain* written by Guru Manshur Jembatan Lima.

The explanation above shows how important the existence of the majelis taklim for Muslims, and Betawi is, as one of the main and most important places to produce future scholars. Then it becomes a deep concern if the condition of Majlis taklim at the present time is not as the previous one, which was sufficient to use. Let alone, the low ability of students and organizers in funding and running the majelis taklim. It is time for all related parties to give more serious attention and take real actions to save the existence of the majelis taklim, which actually saved the existence of qualified scholars for present and future generations.

D. Intellectual Centers of Betawi Ulama in Mid-19th Century

According to Ridwan Saidi, the Betawi cultural region besides DKI Jakarta, are Karawang, Bekasi, Depok, Bogor, Tangerang and the Thousand Islands (Kepulauan Seribu).[27]

The traces of the growth and development of Islam in these regions which became the intellectual centers of Betawi scholars could be traced from the 14th century to the mid-19th century, by on Ridwan Saidi's opinion on an explanation of the phases of the development of Islam and the history of scholarship in the Betawi region. But the available data was very little in that period so that more data is needed. The Complete data regarding the intellectual center of Betawi Ulama could be found in the mid-19th century in the DKI Jakarta area, namely:

1. **Pekojan**: This area with its Langgar Tinggi is an intellectual center of Islam. From this area, Sheikh Junaid Al-Betawi was born. He is a Sheikh who was well known in the sunni Islamic world throughout the 19th century. Other scholars from Pekojan were Mu`allim Rojiun, Kyai Syam`un Kampung Mauk (allegedly related to the center of Pekojan), Guru Manshur Jembatan Lima (Pekojan centers also covers Kampung (village) Sawah and Jembatan Lima), and Guru Madjid Pekojan. At the beginning of the 20th century there was a printing press called the Bookstore and Harun bin Ibrahim's Citak Office at Pekojan. In this printing press, many works of Ahmad Sanusi bin Haji Abdurrahim Betawi and Syahabudin Pekojan were printed.

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[27] *Delivered by Ridwan Saidi at the JIC Research Team Briefing Session, Sunday, October 10, 2010 in the BP JIC Meeting Room.*

2. **Mester**: The central scholar was Sheikh Mujitaba.
3. **Paseban**: The central scholar was Mu`allim Thabrani.
4. **Cipinang Muara**: The central scholar was Guru Marzuqi. The boarding school he initiated has delivered many prominent Betawi scholars.
5. **Kuningan**: The central scholar was Guru Mughni.
6. **Menteng Atas**: The central scholar was Guru Mahmud.
7. **Gondangdia**: The central scholar was Guru Khalid.
8. **Basmol**: The central scholar was Guru Madjid Pekojan.
9. **Cengkareng**: KH. Usman Perak.
10. **Tenabang**: The central scholar was Guru Mujib bin Sa`abah.

E. Intellectual Centers of Betawi Ulama Post-Independence Until the New Order

After independence until the New Order, the Betawi Ulama intellectual center has changed. According to the result of JIC research, this was inconsequence of the death of the Ulama who previously stood as the central figure, these are:

1. **Klender**: the central scholar was KH. Hasbiyallah.
2. **Gondangdia**: the central scholar was KH. M.Syafi`i Hadzami.
3. **Matraman**: the central scholar was KH. Abdullah Syafi`i.
4. **Kampung Melayu**: the central scholar was KH. Thohir Rohili.
5. **Tegal Parang**: the central scholar was KH. Abdul Razak Ma`mun.

6. **Kuningan**: the central scholar was KH. Ali Syibromalisi.
7. **Pancoran**: the central scholar was Syaikh Dr. Nahrawi Abdussalam.
8. **Cipete**: the central scholar was Guru Naim.
9. **Kampung Baru, West Cakung**: the central scholar was Guru Asmat.
10. **Kampung Mangga, Koja, North Jakarta**: the central scholar was Mu`allim Rasyid.
11. **Mangga Besar**: the central scholar was KH. Abdul Hanan Said.
12. **Duri Kosambi**: the central scholar was KH. Asirun.
13. **Rawa Buaya**: the central scholar was Guru Ma`mun.

F. Intellectual Centers of Betawi Ulama in the Reformation Era Until Now

As shown by the JIC research results, after Indonesian independence until the New Order, the intellectual center of the Betawi Ulama relatively did not change much because of the deceased ulama was replaced by another ulama who was also able to become a central figure.

1. **Klender**: scholar who currently become the center is KH. Mundzir Tamam.
2. **Gondangdia**: scholar who currently become the center is KH. Sabilarrosyad.
3. **Jatiwaringin**: scholar who currently become the center is Dr. Hj. Tuti Alawiyyah.
4. **Cibubur**: scholar who currently become the center is KH. Abu Hanifah.
5. **Kampung Melayu**: scholars who currently become the center are KH. Rusdi Ali dan Dr. Hj. Suryani Thaher.

6. **Mampang Prapatan**: scholar who currently become the center is KH. Kazruni Ishaq.
7. **Radio Dalam**: scholar who currently become the center is KH. Zainuddin MZ
8. **Jatinegara**: scholar who currently become the center is KH. Fakhrurozi Ishak.
9. **Paseban**: scholar who currently become the center is KH. Maulana Kamal Yusuf.
10. **Penggilingan**: scholar who currently become the center is KH. Achmad Shodri.
11. **Kali Malang**: scholar who currently become the center is Syaikh KH. Saifuddin Amsir.
12. **Pasar Rebo**: scholar who currently become the center is KH. Cholil Ridwan, Lc., MA
13. **Tebet**: scholar who currently become the center is Abuya KH. Abdurrahman Nawi.
14. **Kuningan**: scholar who currently become the center is Dr. KH. Lutfi Fathullah, MA
15. **Kampung Baru, West Cakung**: scholar who currently become the center is KH. Hifdzillah.
16. **Kampung Mangga, Koja, North Jakarta**: scholar who currently become the center is KH. Habibi HR.
17. **Duri Kosambi**: scholar who currently become the center is KH. Mahfudz Asirun.
18. **Rawa Belong**: scholar who currently become the center is KH. Abdul Mafahir, MA.
19. **Pesalo Basmol**: scholar who currently become the center is Drs. KH. Syarifuddin Abdul Ghani, MA.
20. **Tenabang**: scholar who currently become the center is KH. Syukur Ya`kub.

G. The Action of Betawi Ulama For Indonesia

On the celebration of the Prophet's Maulid at the Jakarta Islamic Center (JIC) on Monday, March 9, 2009, The Head of JIC Management, (the late) Dr. H. Djailani expressed his concern about many writings and works on Islamic history in Indonesia that did not address Betawi. He gave an example of a book called *Menjadi Indonesia: 13 Abad Eksistensi Islam di Bumi Nusantara* (Becoming Indonesia: 13th Century of the Existence of Islam in Nusantara), as a collection of writings from historians and prominent Muslim scholars in Indonesia. Unfortunately, not even one of the authors in that book reviews the history and development of Islam in Betawi and its influence on the formation of modern Indonesia.

This absence is understandable because these authors lacks of the data about Betawi or another factor might be that the data references about Islam in Betawi are not many. So they cannot get many sources or much information. Even though Betawi ethnic group lived in Sunda Kelapa or Batavia, which was the center of colonial rule in Indonesia, the region where most of the nation's history tool place to this day. Moreover, according to Ridwan Saidi at the Halaqah Betawi Corner event held at JIC, it was the Betawi people, namely Sheikh Quro or Sheikh Hasanuddin (14th century), who introduced the red and white flag (bendera Merah Putih- the Indonesian National Flag). Since the days of JP Coen to pre-independence times, the Betawinese were very persistent in fighting the colonialist and imperialist. The stories of Pitung and Entong Gendut (the Fat Entong) are so legendary. Even some Betawi scholars were involved in the 1945 physical revolution, such as Guru Thabrani (Paseban), Guru Manshur (Jembatan Lima), Kyai Rahmatullah Sidik (Kebayoran) Kyai Syam'um (Kampung Mauk), Muhammad Ali Alhamidi (Matraman) and KH. Noer Alie (Bekasi) as for his services has

been awarded as a national hero. Muhammad Al Alhamidi became the Imam and preacher of Eid Al-Fithri prayers in 1945 on Jl. Pegangsaan under the siege of the Dai Nippon army. Guru Manshur Jembatan Lima hang out the Red and White Flag on the Menara Lima mosque tower, and did not want to take off this Indonesian flag even the Dutch soldiers straved and bombarded bullets the mosque tower. Even then he cried out to the people, "Betawi, Rempug!", orang Betawi soliderlah!. (Betawinese should unite and we have to be tolerated to other Betawinese). Some of them were not only fighters and warriors but also intellectuals. Still according to Ridwan Saidi, Muhammad Ali Alhamidi had studied from Habib Ali Kwitang. Muhammad Ali Alhamidi was a prolific writer. He had a great service for writing Friday sermon manuscripts in Arabic Arabic letters from 1946 to the end of his life in the late 1980s. Ali Alhamidi often went in and out of prison. Moreover, he wrote a sermon text behind the iron bars. He wrote unknown number of books. What are known among others are: *Godaan Syetan, Wahyu Mimbar, dan Pernikahan dalam Islam*. Guru Manshur was born in the 1880s and died in 1967. He is the ulama of Falaq who wrote 19 books: *kitab Hisab, Ijtima dan Gerhana,* and *Sullam An-Nayyirain*. The last book is so famous and is used as a reference to study astronomy until now - in some Islamic boarding schools in Indonesia and several Islamic educational institutions in Malaysia. At the beginning of independence Muhammad Syah Syafii, Pasar Baru, wrote a book *Hadyur Rasul*. It is unknown whether that is the only work or there is another one.

If we sorted back again, previous Betawi ulama who had great works were also quite a lot. For example: the son of Guru Safiyan or Guru Cit, Muhammad Bakir and -his nephew- Achmad Beramka, were very famous authors. Both wrote in the 1880s to 1910s. Two of the 30 works of Muhammad Bakir

are *Hikayat Anak Pengajian* dan *Hikayat Syaikh Kadir Jaelani*. Achmad Beramka wrote the same amount of writing as Muhammad Bakir. Their works are mostly stored in Leningrad, London, England and Leiden, the Netherlands. Cing Sa'dullah was an author who wrote in the mid-19th century. Although he wrote most on literary books but those works are still within Islamic nuance.

After Indonesian independence, the writing of religious books by scholars is not as as intensive as the previous eras. The increasing number of the work of intellectual Betawi scholars occurred in the mid-19th century until the first decade of the 20th century.

Furthermore, according to Ridwan Saidi, this matter most likely due to the difficulty in getting religious books from the Middle East. Guru Mujtaba was the most well-known suppliers of religious books at that moment. And after independence it was not so difficult to get books from the Middle East compared to before. However, this was only one reason from other factors that led to the decline of Betawi Ulama writings. Despite this, the books written by Betawi scholars after independence were of high quality. Just like *Mishbah Adz-Dzullaam* wrote by Sheikh KH. Mohammad Muhadjirin Amsar Ad-Dary. This book is the explanation of the book *Bulughul Maram* wrote by al-Hafizh Ibnu Hajar al-'Asqolani which is a collection of hadiths that are often used in analyzing the Islamic law under Islamic Jurisprudence- by the fuqaha accomplished by a description of the strength and the weak degree of hadith. If the book *Bulughul Maram* has only one volume, this book of explanation consists of eight volumes written in Arabic without harakat which until now has not been translated and is still used as a reference book of several majelis taklim in Jakarta and its surrounding areas. Another book is *Taudhih al-Adillah* by Mu`allim KH. M. Syafi`i

Hadzami. This is a book of Muslim jurisprudence that is written in Bahasa Indonesia. It discusses contemporary fiqh problems that arose among society. The book of *Al-Imam As-Syafi`i fi Madzabihi al-Qadim wal al-Jadid* written by Syaikh Dr. Ahmad Nahrawi Abdus Salam, the decendant of Guru Mughni (Kuningan, South Jakarta) also remarkable. And has been translated by JIC with the title of *Ensiklopedia Imam Syafi`i* (Imam Shafi'i Encyclopedia). According to Prof. Syaikh Abdul Ghani Abdul Khaliq, Professor at the university Al-Azhar, Cairo, Egypt, - this book in which Dr. Ahmad Nahrawi Abdus Salam obtaining his Doctoral Degree in Islamic Comparative School of Thought- is a monumental work, extraordinary, and very useful as it discussed all aspects relating to Imam Shafi'i' works. Even according to KH. Saifuddin Amsir, there is no single work that discussed Imam Shafi'i in the Islamic world as complete as Sheikh Dr. Ahmad Nahrawi Abdus Salam did in his work.

From the explanation above, we know that there are number of qualified works of Betawi scholars and intellectuals, both the previous and present ones, such as the works of Muhammad Bakir and Achmad Beramka which are no longer exist in the country but are stored in European countries. This reality, is certainly becomes a homework for related parties to bring back the works, to be studied, to be translated, and socialized so that the works become part of the wealth of Indonesian Islamic treasures. Apart from that works, we also see that they had a great role in driving out the colonialist to gain independence so that Indonesia. To consider all of the phenomena being illustrated above, the question to pose is why Betawi's role is often forgotten in the writing of the history and development of Islam in Indonesia?

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Chapter III.
Betawi Ulama in Early 19th Century to 21st Century

The discussion in this chapter is about the work of Sheikh Junaid Al-Betawi who regenerated Betawi scholars through the six leading Betawi teachers (Enam Guru) until now- as shown in Abdul Aziz's thesis, namely: Guru Manshur Jembatan Lima, Guru Marzuqi Cipinang Muara, Guru Madjid Pekojan, Guru Mughni Kuningan, Guru Khalid Gondangdia, and Guru Mahmud Romli. However, Betawi scholars who generated by the six teachers were not only educated by one teacher, but some were educated by more than one teacher from these six teachers. However, for the sake of this book, each Betawi scholar was associated only with one teacher. There are also Betawi scholars who are not educated by the six teachers, also discussed in this chapter. For Betawi scholars who live or set about Islam in the Thousand Islands will be discussed in Chapter IV and female Betawi scholars in Chapter V.

A. Sheikh Junaid Al-Betawi: Axis of the Betawi Ulama Today

The only Betawi ulama who had great influence and ranked the main peak of ulama in the Islamic world in the early 19th was Sheikh Junaid Al-Betawi. There is no certainty regarding to his the date of birth and death. Alwi Shahab wrote that 1840 was the year of Sheikh Junaid's death.[28] Yet according to Ridwan Saidi, in 1894-1895 when Snouck Hurgronje infiltrated Makkah, it was known that Sheikh Junaid was still living at a very old age.

Sheikh Junaid Al-Betawi is a Betawi ulama who was born in Pekojan. He had given great influential in Makkah even he lived there for six years only. He was the imam of the Grand Mosque, Sheikhul Masyaikh who was famous throughout the world of Sunni Islam and the Shafi'ite school throughout the 18th and 19th centuries. According to Ridwan Saidi, Sheikh Junaid had many students who later became the leading ulama in the country even in the Islamic world. Just like Syaikh Nawawi Al-Bantani Al-Jawi the compiler of Tafsir Al-Munir and 37 other books which is still taught in various pesantren in Indonesia and abroad; and also Syaikh Ahmad Khatib bin Abdul Latif al-Minangkabawi who was imam, khatib and the great teacher at the Grand Mosque. Syaikh Ahmad Khatib bin Abdul Latif al-Minangkabawi was also the Shafi'i Mufti School at the end of the 19th century and the beginning of the 20th century and the author of many books.[29]

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[28] *Alwi Shahab, Sheikh Junaid Al-Betawi dari Pekojan, accessed from http://Alwishahab.wordpress.com / 2009/08/08 / 06 / sheikh-Junaid-al-Betawi-dari-Pekojan / on 3 January 2010.*

[29] *Rdiwan Saidi, Peran Ulama Betawi dari Abad ke-14 Sampai Orde Baru, The Role of Betawi Ulemas from the 14th Century Until the New Order, seminar papers delivered at the Intellectual Genealogy Seminar at the Betawi Ulama at*

Only Syaikh Mujitaba (Syaikh Mujitaba bin Ahmad Al-Betawi) is one of Syeikh Juned's student who was recognized well while others not much known.[30] He came from Mester Village who was then married to Sheikh Junaid's daughter. His other student is Guru Mirshod, father of Guru Marzuqi Cipinang Muara.[31]

Sheikh Junaid Al-Betawi's action was more or less revealed by Snouck Hurgronje's travel notes, a leading orientalist from the Netherlands when he infiltrated the city of Mecca whereas the journey was well written and recorded with the title *Mecca in the latter part of 19th Century*. When Snouck Hurgronje wanted to meet with Sheikh Junaid he was rejected by Sheikh Junaid. According to Hurgronje, when he infiltrated Makkah it was known that Sheikh Junaid had lived in Mecca for 60 (sixty) years -precisely- since 1834. He brought his wife and four children when he was about 35-40 years old.

Jakarta Islamic Centre, 27 Maret 2007.

[30] Ridwan Saidi wrote him as Guru Mujtaba.

[31] The name of Guru Mirshod (some who wrote it with Mirsod or Mirsodh) is written in Biography K.H. Noer Alie entitled KH. Noer Alie: Kemandirian Ulama Pejuang (KH. Noer Alie: Independence of the Ulama Fighters), published by the Attaqwa Foundation with Mirsodh writing. He is the father of Guru Marzuqi Cipinang Muara (Guru Marzuki's full name is Ahmad Marzuqi bin Ahmad Mirshod bin Hasnum bin Ahmad Mirshod bin Hasnum bin Khotib Sa'ad bin Abdurrohman bin Sulthon). However, Alwi Shahab stated in his article entitled Syekh Junaid Al-Betawi dari Pekojan (Sheikh Junaid Al-Betawi from Pekojan) that one of Sheikh Junaid's daughters was married to Imam Mujitaba. From this marriage Guru Marzuqi was born, a Betawi ulama from Cipinang Muara, East Jakarta. Then if you follow the Alwi Shahab version, is the Guru Mirshod is the same as Sheikh Mujitaba bin Ahmad from Mester? From the results of the Jakarta Islamic Center research, both are two different figures. In another statement, obtained from Sheikh KH. Saifuddin Amsir that along with Sheikh Mujitaba, the Guru Mirshod also studied from Sheikh Junaid and was strengthened by the writing of Wahyu Hidayat about Guru Marzuqi entitled Biografi Al-Maghfurlloh As-Syaikh KH. Ahmad Marzuqi Bin Mirshod (Biography of Al-Maghfurlloh As-Sheikh KH. Ahmad Marzuqi Bin Mirshod) sourced from a biography written by Guru Marzuqi's son, KH. Muhammad Baqir (Guru Baqir).

When Hurgronje was in Makkah, Sheikh Junaid was close to 90 years old. However, at this advanced age, the Makkah ulama still asked him to lead the dhikr and read the closing prayer in every meeting of the ulama.

Sheikh Junaid has four children. Two are male, namely As`ad and Said, and two are female. A daughter was married to Imam Mujtaba, from Bukit Duri, Kampung Melayu, Jakarta and the other was married to Abdurrahman Al-Mishri. From the marriage of his daughter to Abdurrahman Al-Mishri a daughter was born namely Aminah, then married to Aqil bin Yahya who gave birth to Usman bin Yahya. Usman bin Yahya later became Snouck Hurgronje's partner.[32]

According to Alwi Shahab, one of Sheikh Junaid's students who became a prominent scholar, Sheikh Nawawi Al-Bantani Al-Jawi, was very close to his teacher. So that every *haul* of Sheikh Nawawi, Al-Fatihah is always recited for the soul of Sheikh Junaid. Sheikh Junaid was also highly respected in the Hejaz region. Buya Hamka stated that the conditions of surrender when Sharif Ali (son of Sharif Husain) was conquered by Ibn Saud in 1925 that "the family of Sheikh Junaid should be respected at the similar level of the King Ibn Saud's family:" and the requirements proposed by Sharif Ali were accepted by Ibn Saud.[33] So until now, some of Sheikh Junaid's descendants have become hoteliers and traders. They do not trade in the Seng Market (street market), Mecca, but in the decent stores. People said that the term 'Siti Rohmah ... Siti Rohmah '... which was brought up by traders in Mecca and

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[32] *Delivered by Ridwan Saidi at the Halaqah of the Betawi Ulama which was held to revise the Genealogy of the Intellectual Betawi Genealogy which was held by JIC on Wednesday, March 4, 2009.*

[33] *Buya Hamka in 'Discussion on the Development of Islam in Jakarta,' on May 27-30 1987.*

Medina for female pilgrims as the wife of Sheikh Junaid Al-Betawi has named Siti Rohmah.[34]

B. Sheikh Mujitaba

There is no certainty regarding to Sheikh Mujitaba's date of birth and death. It was only known that because of his pious, Sheikh Mujitaba was given the title of Wali Allah by the Muslims in the Holy Land. Many Betawinese studied from him during his 40-year stay, but no information was found about the names of his Betawi students.[35]

Before going to Makkah Sheikh Mujitaba had a wife in Betawi, so he often returned to Betawi. Every time he returned, he brought the merchandise from Hejaz, then he sold in Betawi, including religious books. And he also took the time to teach.[36] One of his Betawi students was Guru Manshur Jembatan Lima who also learned from him when Guru Manshur settled in Mecca.[37]

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[34] *Alwi Shahab, Syekh Junaid Al-Betawi dari Pekojan, accsessed from http://Alwishahab.wordpress.com /2009/08/06/syekh-junaid-al-betawi-dari-pekojan/ , Loc.Cit.*

[35] *Ridwan Saidi, Profil Orang Betawi: Asal Muasal, Kebudayaan dan Adat Istiadatnya, Op.Cit,h.84.*

[36] *In his book, Profil Orang Betawi: Asal Muasal, Kebudayaan dan Adat Istiadatnya (Betawi Profiles: Origins, Culture and Customs), Ridwan Saidi stated that Guru Manshur studied to Sheikh Mujitaba when they were both in Mecca. But Abdul Aziz in his book, Islam dan Masyarakat Betawi (Islam and the Betawi Society), mentioned that The Guru Manshur studied to Sheikh Mujitaba in Betawi before going to Makkah at the age of 16. Actually there is no contradiction, as Sheikh Mujtaba often round trip Makkah-Betawi, so that even in Makkah Guru Manshur also studied to Sheikh Mujitaba. Although this information was not reviewed by Abdul Aziz.*

[37] *Revised by great-grandchildren Guru Manshur, KH. Fatahillah Ahmadi at Halaqah Betawi Corner which was held at JIC, Wednesday, March 4, 2009. The name of Jembatan Lima behind the Guru Manshur's name is to signify that Guru Manshur*

C. Guru Manshur Jembatan Lima and His Students

Guru Manshur's full name is Muhammad Manshur bin Abdul Hamid bin Damiri bin Abdul Muhid bin Tumenggung Tjakra Jaya (Mataram, Jawa). He was born in Jakarta in 1878 and died on Friday, 2 Shafar in 1387/May 12, 1967. His first teacher in studying was his own father, KH. Abdul Hamid. After his father died, he studied to his brother, KH. Mahbub bin Abdul Hamid, and his cousin KH. Thabrani bin Abdul Mughni, and also to Syaikh Mujitaba.

After he grew up, he went to Mecca, Saudi Arabia. He studied to a number of scholars, including to Sheikh Mukhtar Atharid Al-Bogori, Syaikh Umar Bajunaid Al-Hadrami, Sheikh Ali Al-Maliki, Sheikh Said Al-Yamani, Syaikh Umar Sumbawa, and Sheikh Mujitaba. For astronomy, he studied from Abdurrahman Misri, an Egypt ulama and Ulugh Bek, a Samarkand ulama.

After four years in Mecca, he returned to his homeland and opened the Majelis Taklim. the main lessons he taught were astronomy knowledge. His students who later became prominent scholars in Betawi are KH. Abdullah Syafi`i (As-Syafi`iyyah) and Mu`allim KH. Abdul Rasyid Ramli (Ar-Rasyidiyyah). Now KH. Fatahillah Ahmadi who is one of his great-grandchildren is continuing the expertise of astronomy. While his great-grandfather, who now known to the public as the famous preacher, is Ustadz Yusuf Manshur.

Upon returning to the country, following his teachers, Manshur Guru made halaqah at the mosque Jembatan Lima and taught in several halaqah places, among them are Kenari

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in question is indeed the one who lives in the Jembatan Lima area which is then always attached to his name.

and Cikini. Mainly, his students came from various places in Jakarta and outside Jakarta, such as Bekasi. He had written 19 (nineteen) Arabic books mostly about Ilmu Falak (astronomy), Puasa (fasting), Ilmu Warits (inheritance), and Ilmu Nahwu (Arabic gramatical) namely:

a. *Sullam An-Nayrain*
b. *Khulashoh Al-Jadawil*
c. *Kaifiyah Al-Amal Ijtima*
d. *Mizan Al-`Itidal*
e. *Washilah Ath-Thulab*
f. *Jadwal Dawair Al-Falakiyah*
g. *Majmu` Arba` Rasail fi Mas`alah Hilal*
h. *Rub`u Al-Mujayyab*
i. *Mukhtashar Ijtima` An-Nairain*
j. *Tajkirotun Nafi`ah fi Shihah `Amal Ash-Shaum wa Al- Fithr*
k. *Tudih Al-Adillah fi Shihah Ash-Shaum wa Al-Fithr*
l. *Jadwal Faraid*
m. *Al-Lu`lu Al-Mankhum fi Khulashoh Mabahits Sittah `Ulum*
n. *`Irobul Jurumiyah An-Nafi` Lil Mubtadi*
o. *Silsilah As-Sanad Fi Ad-Din wa Ittisholuha Sayyid Al-Musalin*
p. *Tashrif Al-Abwab*
q. *Limatan Bina*
r. *Jadwal Kiblah*
s. *Jadwal aw Khut Ash-Sholah Tathbiq Amal Al-Ijitma` wa Al-Khusuf wa al Kusuf.*

His Betawi students are Mu`allim Rojiun Pekojan, KH. Firdaus (deepened the Ilmu Falak from him and then was appointed as a son-in-law), Syaikh KH. Muhadjirin Amsar Ad-

Dary (Falak master from Bekasi)[38], Mu`allim Rasyid (KH. Abdul Rasyid, Tugu Selatan, Jakarta Utara),[39] and Muallim KH. M. Syafi`i Hadzami[40], dan KH. Abdul Khoir (Krendang, Jakarta Barat).[41]

One of his grandchildren, KH. Ahmadi Muhammad, compiled the Al-Manshuriyah reckoning calendar in which the composition was sourced from the ideas of Guru Manshur. This Al-Manshuriyah reckoning calendar still exists and is used until now by his students, some Betawinese and also other Muslims around Jabotabek, Pandegelang, Tasikmalaya, even to Malaysia. His famous book to date is *Sullam An-Nayrain*. The book of Ilmu Falak that becomes a reference and is studied in some pesantren of the country, even to neighboring countries. Ustadz Djabir Chaidir Fadhil, Betawi muballigh who is often invited to several states in Malaysia, said that the book of *Sullam An-Nayrain* is still studied in majelis taklim in the state of Terengganu, Malaysia. This book is a reference of Trengganu scholars to see the new moon to determine the beginning of fasting, `Idul Fithri, and first of Dzulhijjah.[42] The Book of *Sullam An-Nayrain* also received

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[38] *Ibid, p.50-51.*

[39] *JIC has conducted research on Mu`allim Rasyid and interviewed his son KH. Achmad Habibi HR the results of which are published in Dialog Jum`at Republika daily newspaper, Friday, 25 May 2007 entitled Seri Ulama Betawi (2) Mu`allim Rasyid. But for refinement, the last interview was conducted with KH. Achmad Habibi HR, S.Pd on Saturday, July 25, 2009.*

[40] *Interview with KH. Fatahillah Ahmadi, on Saturday, 28th of February 2009 and was given by him at the Halaqah Betawi Corner which was held at JIC, Wednesday, March 4 2009.*

[41] *Ibid.*

[42] *Interview with Ustadz Djabir Chaidir Fadhil on the Seminar of Muallim KH. M. Syafi`i Hadzami In Memoriam, at the JIC Multipurpose Hall, Saturday, May 23, 2009. I also got this information from a participant from the Johor state of Malaysia when attending the Serantau Mosque Meeting (all ASEAN) at ILIM, Bangi, Selangor, Malaysia, 7-9 August 2009.*

special attention from modern astronomers to be studied and criticized.[43]

1. Mu`allim Rojiun Pekojan

The full name of Mu`allim Rojiun Pekojan or Radjiun is Mohammad Radjiun bin Abdurrahim bin Muhammad Nafe bin Abdul Halim.[44] He was born in Kebon Sirih, Central Jakarta. Spent his youth to gain knowledge from several Betawi scholars, like from Guru Manshur Jembatan Lima dan Guru Abdul Madjid Pekojan, then with his younger brother, Hasanat, went to Mecca to deepen religious knowledge. He liked playing soccer. He began to know soccer when World War II began. This war has cut the sea route and automatically money (for living cost) could not be sent from the homeland. And to make a living, he eventually became a soccer player in the Najed team. The results of playing soccer were not for his own enjoyment but were also distributed to dozens of friends and other mecca inhabitants from Nusantara, and one of his friends who then became prominent Betawi scholars, KH. Noer Alie - a national hero from Bekasi.

After a dozen years in Mecca, Mu`allim Radjiun returned to his homeland and joined some of his friends and juniors at *Jam`iyatul Qurro wal Huffazh*, the organization that accomodate the qori (reciters) and the memorizers of the

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[43] *JIC once held a Seminar on "Kontribusi Ulama Betawi Terhadap Hisab dan Rukyat" (The Contribution of Betawi Ulama to Hisab and Rukyat -Manshur Guru Jembatan Lima and KH. Muhammad Muhadjirin Amsar Ad-Dary)" at the JIC Multipurpose Hall, September 11, 2007. On this occasion, Dr. T. Djamaluddin, a modern astronomer from LAPAN (National Institute of Aviation and Space), Bandung, as the speaker, gave a critical appreciation of the book of Sullam An-Nayrain.*

[44] *Abdul Aziz wrote it as Rojiun. However, in manaqib titled Duo Radjiun Teduhkan Langit Betawi (Duo Radjiun Shade the Betawi Sky) written by his son, KH. Abdurrahim Radjiun, as the source of this writing, said as Radjiun.*

Qur'an, such as KH. Tb. Mansur Ma`mun, KH. Shaleh Ma`mun Serang, Banten, KH. Abdul Hanan Said, KH. Abdul Aziz Muslim. He was also active in NU (Nahdlatul Ulama). He was also a close friends of KH Abdullah Syafi`i (founder of Asy-Syafi`iyyah Institution) and KH Thahir Rohili (founder of Ath-Thahiriyah Institution). He was an Expert Advisor in the Field of Religion, Indonesia Republic Minister of Welfare at the time of Dr. KH. Idham Cholid.

Muallim Radjiun also has a strong entrepreneurial spirit. The fact that he has the blood of a peasant and flower trader in Rawa Belong. But the horse trading that based in Sumbawa, NTB became his choice. While trading, he also *tabligh* (preached and taught Islam) to the Waingapu region, NTT. His tabligh activities were also carried out in Jakarta to Kepulauan Seribu. Besides preaching, he also taught at Al-Makmur Mosque, Tanah Abang and in Pekojan area, West Jakarta. He stayed at Pekojan as he has a wife of a *sharifah* (respectable woman of Arab descent) from Pekojan named Chadidjah, however they were not blessed with offspring. He obtained offspring when married to R. Hj. Siti Maryam. One of his children continued his deed, namely KH. Prof. Dr. Abdurrahim Radjiun –who also learned from him.

His wisdom and mastery of the Yellow Book were widely known by the Betawinese. KH. Zainuddin MZ and Mu`allim KH. Shafi'i Hadzami called him as 'my teacher' (we need further research on this statement). He was also known as a tawaddu` ulama as expressed by KH. Drs. Saifuddin Amsir and also by Dr. Habib Sechan Shahab, one of his students who had studied the book of *Tafsir Jalalain* (Jalalain Interpretation) from him. His strong relationship with various parties in the Middle East also benefited the best Betawi sons who want to deepen their knowledge in the Middle East, one of them was KH. Amin Noer, Lc., MA General Chairperson of

MUI Bekasi, son of KH. Noer Alie, who was assisted by Mu`allim Radjiun to study in Egypt. He was also listed as a Betawi ulama who sat as a member of the Constituent Assembly and gained the confidence to deliver the first Friday Sermon at the Istiqlal mosque with the President of the Republic of Indonesia, Bung Karno.[45]

2. Syaikh KH. Muhadjirin Amsar Ad-Dary

Sheikh KH. Mohammad Muhadjirin Amsar Ad-Dary was born in Kampung Baru, a borderland of Jakarta on November 10, 1924. He spent his childhood learning to recognize Arabic letters by reading Qur'an. According to his son, Ustadz Muhammad A`iz, the name Ad-Dary was taken from the name of his residence in Mecca.

In his youth, before going to Mecca he studied from many teachers, namely: Guru Asmat (Kampung Baru, Cakung), H. Mukhoyyar, Mu`allim H. Ahmad, Mu`allim KH. Hasbialloh (founder of Al-Wathoniyah Institution), Mu`alim H. Anwar, H. Hasan Murtaha, Sheikh Muhammad Tohir, Ahmad bin Muhammad a pupil of Sheikh Mansyur Al-Falaky, KH. Sholeh Ma'mun (Banten), Sheikh Abdul Majid, and Assayyid Ali ibn Abdurrahman Al-Habsyi. Then, he continued his formal education at Daarul Ulum Ad-Diniyah, Makkah Al-Mukaromah, Saudi Arabia from 1949 to 1955. At that period, he also attended education at the Haram Mosque and -every summer- at the Prophet's Mosque.[46]

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[45] *Rakhmad Zailani Kiki, Seri Ulama Betawi (3) Mu`allim Radjiun, Tabloid Republika Dialog Jumat, Friday, 22 February 2008, p. 15.*

[46] *Manaqib Sheikh KH. Muhadjirin Amsar Ad-Dary typed in Bahasa. And also interviewed with his son, Ustadz Muhammad A`iz, Friday, 20 October 2006.*

His delivered great contribution in the field of astronomy. He made his own technology and rukyatul hilal place to see the sighting of the new moon (first crescent) shortly after sunset as a sign of the start of the first day of the months in the Islamic calendar or to determine holidays, such as Eid Fithri and Eid al-Adha. The implementation of rukyatul hilal with its tools, especially to determine the beginning of Ramadan, Eid al-Fithri and Eid al-Adha, was carried out with his colleagues for many years at the Lajnah Falakiyah Building, Cakung, East Jakarta. The results of his observations gradually became a reference for many parties, especially Muslims around Cakung and Bekasi.

In fact, in February 2002, the initial determination of the month of Dhu al-Hijah 1422H to determine the Eid al-Adha at itsbat session was chaired by the Minister of Religion, Prof. Dr. H. Said Agil Husin Almunawar at the Ministry of Religion, Jakarta and was attended by members of the Hisab Rukyat Department of the Ministry of Religion, representatives of Islamic mass organizations, the Indonesian Ulama Council (MUI), and related agencies such as the Meteorology and Geophysics Agency, the Hydro Oceanographic Office of the Indonesian Navy Headquarters, and the Jakarta Planetarium was based on the results of the Cakung Team's rukyatul hilal (students of Sheikh KH. Mohammad Muhadjrin Amsar Ad-Dary). Amazingly, the results of the Cakung Team's rukyatul hilal are in accordance with the assuming result conducted by various Islamic institutions or organizations, including Menara Kudus Almanac, Muhammadiyah Almanac, Persis and Al Irsyad, Ummul Quro Makkah calendar, PBNU Calendar, and DDII Calendar. After his death on January 31, 2003, the Cakung Team who are loyally followed the teachings of his Ilmu Falak still exist and are still a reference at the local and national level. Again, the Lajnah Falakiyah Building, Cakung is

recognized as one of the Moon Observation Post (POB) in Indonesia.

He was one of the Betawi scholars who were productive in writing in various fields of Islamic disciplines in Arabic with a total of 31 books. The books are as follows:

a. *Mishbaah Adz-Dzulaam syarah Buluugh al - Maraam* -8 Juz (Islamic law book).
b. *Idhahy Maurud* - 2 Juz (Jurisprudence book).
c. *Fan al-Muthala`ah* - 3 Juz (kitab *lughah*/ grammar book).
d. *Qawaid an-Nahwiyah* - 2 Juz (kitab *lughah*/ grammar book).
e. *Mahfudzat* (kitab *lughah*/ grammar book).
f. *Al-Bayan* (kitab *balaghah*/literature book).
g. *Mukhtarat Al-Balaghah* (kitab *balaghah*/ literature book).
h. *Malkhash at-Ta`liqat `ala Matan al-Jauharah* (Faith book).
i. *Syarah Tali`qat `ala Matan al-Jauharah* (Faith book).
j. *Taysir al-Wushul fi `Ilmi al-Ushul* (Jurisprudence book).
k. *Istikhraj al-Furu` `ala al-Ushul* (Jurisprudence book).
l. *Khilaafiyah* (Jurisprudence book).
m. *Falsafah At-Tasyri`* (Jurisprudence book).
n. *Ma`rifah Turuq Al-Ijtihad* (Jurisprudence book).
o. *Takhrij Al-Furu` `Ala Al-Ushul* (Jurisprudence book).
p. *Al-Qaul Al-Hatsits Mustholah Al-Hadits* (mustholah al-hadits book).
q. *Ta`liqat `Ala Matan Al-Bayquni* (mustholah al-hadits book).

r. *Al-Istidzkar Fi Taqyid Ma La Budda Min Thola`ah Al-Anwar* (mustholah al-hadits book)
s. *Al-Mudarik Fi Al-Manthiq* (ilmu manthiq book).
t. *An-Nahj Al-Mathlub Ila Al-Manthiq Al-Marghub* (ilmu manthiq book).
u. *Al-Qaul Al-Fa`id Fi Ilm Al-Faraid* (inheritance knowledge book).
v. *Mar`ah Al-Muslimin* (history book).
w. *Al-Mantakhab Min Tarikh Daulah Bani Umayyah* (history book).
x. *Tarikh Al-Adab Al-`Araby* (history book).
y. *Tarikh Muhammad Rasulillah wa Al-Khulafa Ar-Rasyidin* (history book).
z. *At-Tanwir Fi Ushul At-Tafsir* (ushul tafsir book).
aa. *Tanbiq Al-Ayah Bi Al-Hadits* (ushul tafsir book).
bb. *Qawa`id Al-Khams Al-Bahyah* (qawaid fiqih book).
cc. *As-Saqayah Al-Mar`iyah Fi Al-Bahts Wa Al-Munadzarah* (manner book).
dd. *Al-Qur`u As-Sam`u Fi Al-Wudhu`* (Islamic law book on ablussion discussion).
ee. *At-Ta`arruf Fi At-Tasawwuf* (tasawwuf book).

His students who became prominent Betawi scholars were KH. Maulana Kamal Yusuf, KH. Mahfudz Asirun, KH. Zuhri Yakub (FUHAB General Secretary for the 2008-2013 Service Period), and KH. Syafi`i (Lajnah Falakiyah Cakung).[47]

[47] *According to Ustadz Nur Jayadi, SHI (student of Dr. KH. Ahmad Shodri HM, General Chairperson of FUHAB for the 2008-2013 Period) that Drs.KH. Ahmad Shodri HM is a student of Sheikh KH. Mohammad Muhadjirin Amsar Ad-Dary (Sheikh Muhadjirin). But according to Drs. HM Zainuddin Yusuf, Deputy Chairman of DKI Jakarta BAZIS who is a student of Sheikh Muhadjirin that Drs. KH. Ahmad Shodri HM is not a student of Sheikh Muhadjirin who is strengthened by other students.*

His famous book is *Mishbaah Adz-Dzulaam syarah Buluugh al-Maraam* written by KH. Mahfudz Asirun and studied in several pesantren, halaqah and majelis taklim in Jakarta and outside Jakarta.

3. Mu`allim Rasyid

His full name is KH. Abdul Rasyid Ramli. He was born in 1922 at Kampung Mangga, Tanjung Priok. He came from a simple family. His father's name is H. Ramli bin H. Sa`inan and his mother's name is Hj. Jahariah binti H. Jahari (also known as Guru Ja`ang). His father had lived in the city of Makkah, Saudi Arabia for three years to learn Islam and on his return to his homeland, he got married. Then this couple became the Quranic teacher in his village.

At childhood time, his parents handed over a young Rashid to Guru Nausin to study Al-Qur'an until the age of baligh (reaching his good understanding). After learning from Guru Nausin, he continued to study at the same time stayed boarding at Al-Islam Wal Ihsan Islamic Madrasah for 6 years. This madrasah was led and managed by KH. Abdul Salam bin H. Hasni, known by the Betawinese from his nickname as Guru Salam Rawa Bangke (now Rawa Bunga), Jatinegara.

After boarding in Rawa Bangke, Mu`allim Rasyid continued his journey of studying to Musholla of Mr. Ni`ung, Sindang, Tanjung Priok. And the teachers was Guru Abdul Madjid Tanah Abang, Kyai Usman Perak, and Mu`allim Thabrani Paseban. Mu`allim Rasyid also learnt from Mu`allim Arfan Baroja Pekojan, al-Habib Ali Bin Abdurrahman al-Habsyi Kwitang, KH. Abdullah Syafi`i, KH. Zahruddin Ustman, KH. Hasbiallah Klender, KH. Noer Alie Bekasi and Guru Manshur Jembatan Lima. As told by KH. Saifuddin Amsir that there was a historical event that made him a living

witness and this event was often used as story that when talking with ulama and religious teachers, at this time he learned from Guru Manshur Jembatan Lima. Hadratus Sheikh KH. Hasyim Asy`ari, founder and figure of NU, went to the residence of Guru Manshur Jembatan Lima to consult as he intended to leave NU. On the contrary, Guru Manshur suggested KH. Hasyim Asy`ari should not leave NU.

In his old age until he was sick, he yet continued to learn Islam from al-Habib Sheikh Al-Jufri Al-Fudhola, on Jalan Dobo, North Jakarta, Mu`allim KH. Syafi`i Hadzami in Kebon Nanas -then this majlis moved to Kali Malang in East Jakarta, and al-Habib Ali Bin Abdurrahman As-Segaf at Al-'Afaf MAJELIS Taklim, Tebet, South Jakarta.

Mu`allim Rasyid loved knowledge and also cared about the next generation education. When he was young, he began to open a madrasa namely Madrasah Islam Wal Ihsan (the same name as the Guru Salam Madrasa). He also guided and superintended the majelis ta'lim for the mature male and female, all of whom number 20 and were scattered in the Tanjung Priok area. At this time, the Ar-Rasyidiyyah Foundation has organized Islamic Kindergarten, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, Madrasah Diniyah and Majelis Ta`lim which were held every Sunday night under the guidance of KH. Fachrurrozi Ishaq and KH. Drs. Saifuddin Amsir.

Along with his merit in the field of education, he was also a prolific writer in the field of Tajweed Knowledge and sermon writings - all in Malay Arabic. Now, his writings in the form of manuscripts in amount of 30 (thirty) pieces are stored in the Jakarta Islamic Center (JIC), and the rest are still in the hands of heirs. He died at his residence in Kampung Mangga, South Tugu, North Jakarta on Saturday at 21.05 WIB, on 5

Safar 1427H / March 4, 2006 at the age of 84 years. He leaved a wife, 6 children, 16 grandchildren and 3 great-grandchildren. Now, his effort is continued by his son and student as well, KH. Achmad Habibi HR.

4. Mu`allim KH. M. Syafi`i Hadzami

On May 7, 2006, the Muslims in the capital, especially the Betawinese, lost the figure of the great ulama who is heretofore hard to find an equivalent such scholarship. He is Mu`allim KH. M. Syafi`i Hadzami. The title of mu`allim and also `allamah he beared has shown how he had occupied such an honorable position in the ulama hierarchy in Betawi. The scholarship titles he carried were not merely because he had served as Chairman of the Jakarta MUI for two periods and frequently issued fatwas, but he was a number of scholars who were quite productive writing in the fields of qira`at, ushul fiqh, and fiqh. Whereas his quality is recognized in neighboring countries.

There are seven of his writings, namely:

1. *Sullamul `Arsy fi Qira`at Warsy.*
2. *Qiyas Adalah Hujjah Syar`iyyah.*
3. *Qabliyah Jum`at.*
4. *Shalat Tarawih.*
5. *`Ujalah Fidyah Shalat.*
6. *Mathmah Ar-Ruba fi Ma`rifah Ar-Riba.*
7. *Al-Hujajul Bayyinah.*

The description of his works are as follows:

1. *Sullamul 'Arry fi Qira`at Warsy*. This work was completed in the Dzulqa`dah in 1376H (1956 M) when he was 25 years old. This 40-page work contains specific rules for the reading of the Qur'an according to Sheikh Warasy which consists of one introduction,

ten mathlab (subject matter), and one khatimah (closing).

2. *Qiyas adalah Hujjah Syar`iyyah*. In this work the arguments of al-Qur`an, al-Hadith and ijma` ulama are presented. It also shows that qiyas is one of the shari'ah rules. This work was completed and compiled on 13 Shafar 1389 H/ 1 May 1969 AD.
3. *Qabliyah Jumát*. This work discusses the Sunnah of Qabliyyah Friday prayers and matters relating to them. In this paper the verses of al-Qur'an, al-Hadith and the opinions of the jurists are stated;
4. *Shalat Tarawih*. This work is structured to provide an explanation of the tarawih prayer which has become problem among Muslims. It stated and explained the arguments of the hadith and the statements of the scholars relating to the tarawih prayer. Starting from the understanding, an overview of the number of rak'ahs, how to implement them, and so forth
5. *`Ujalah Fidyah Shalat*. This work, written in 1977, discusses the mistake of paying fidyah (issuing basic food items) for a Muslim who has died who in his lifetime had left some time to pray fard. This work was compiled because of arise question about the problem of the halaqah followers.
6. *Mathmah Ar-Ruba fi Ma`rifah Ar-Riba*. In this work several issues related to usury are discussed, such as usury law, usury objects, types of usury, savings and loan banks, deposits, and so on. This work was finished written on 7 Muharram 1397H (1976M).
7. *Al-Hujajul Bayyinah*. This work in Indonesian means clear arguments, which he finished writing around 1960. This work was praised by his teacher, Habib Ali bin Abdurrahman Al-Habsyi. Moreover from this

teacher, he got recommendations (like the preface) for this book.

8. In addition, there is one book called *Taudhih Al-Adillah* which means to explain the propositions. This book is touted as his masterpiece, because to this day it is still one of the references of Muslims to answer contemporary fiqh issues. This book is a compilation of questions and answers with audiences as a resource on Radio Cendrawasih. The book consists of 7 volumes, printed in Indonesia, and also in Malaysia.

Amazingly, he himself is not a foreign "product" ulama. He was a native Betawi born January 31, 1931. His scholarship was the product of local Betawi scholars and habaib. As told in his biography, *Sumur Yang Tidak Pernah Kering* (Well That Never Dried), his first education was obtained from Grandfather Husin. From this closest person, his mental discipline and love for Islamic sciences began to go up. "Little" Shafi'i was often invited by his grandfather to recite and read dhikr in the residence of Kiai Abdul Fattah (1884-1947), an ulama born in Cidahu, Tasikmalaya who brought the Idrisiah Tarekat (Congregation) to Indonesia. Then learned the Qur'an, the basics of nahwu and shorof from Mr. Sholihin. From 1948 to 1953 or for 5 years, Shafi'i studied from KH. Sa`idan in Kemayoran. Shafi'i studied tajwid, nahwu (with a handbook entitled *Mulhatul-I`rab*) and fiqh (with a handbook entitled *Ats-Tsimar Al-Yani`ah* which was the sharah of the *Ar-Riyadh Al-Badi`ah*) from him. In addition to studying the religious sciences, Shafi'i also studied martial arts with him. KH. Sa`idan also told him to study with other teachers, for example to Guru Ya`kub Sa`idi (Kebon Sirih), Guru Khalid (Gondangdia), Guru Abdul Majid (Pekojan), and others. From KH. Mahmud Romli who lived in the Menteng area, Central Jakarta, Shafi'i studied Islamic jurisprudence and Sufism. The

book of fiqh used in learning was *Bujairimi*, while the book of Sufism was *Ihya `Ulumiddin*. Usually, Guru Mahmud himself who read the books. More than 6 years (1950-1956), Shafi'i gained knowledge from him. He also studied from KH. Ya`kub Saidi who resided in Kebon Sirih, Central Jakarta, a pietist graduated from Mecca. To this teacher, Shafi'i studied many of the books and he completed the reading in front of Guru Ya'kub; especially books in usululuddin and mantiq. Among the books that were devoted to him were *Idhahul Mubham*, *Darwis Quwaysini*, and others. He also studied from KH. Muhammad Ali Hanafiyyah who was has still related as a Shafi'i's grandfather. The books that Shafi'i learned from him were *Kafrawi*, *Mulhatul 'Arab*, and *Asymawi*. About 5 years, from 1953 to 1958, Shafi'i studied with K.H. Mukhtar Muhammad in Kebon Sirih. He is still his own father-in-law and also a student of Guru Ya'kub. Among the books read by Shafi'i to him is the *Kafrawi* book. Other teachers who were meritoriuos in educating him were: KH. Muhammad Sholeh Mushonnif (from him, Syafi`i studied ushuluddin science), K.H. Zahruddin Utsman (from him, Syafi`i got a diploma of *Al-Hikam*), Sheikh Yasin bin Isa Al-Fadani (from him, Shafi'i learned a lot of hadith, the ideas of fiqh, etc.), and also to KH. Muhammad Thoha.

Moreover, he also studied the leading habibs in Betawi, namely Habib Ali bin Husein al-Attas, Habib Ali Bungur, and Habib Ali bin Abdurrahman al-Habsyi, Kwitang (Habib Ali Kwitang). From Habib Ali Bungur, elder Shafi'i studied from his teacher in 1958 until his teacher died in 1976. Many of the books he learned from Habib Ali Bungur who was born in Huraidhah, Hadramaut, Yemen on 1 Muharram 1309. Habib Ali Bungur had 5 years studied in Mecca then went to Jakarta until his death. Shafi'i was his favorite student who got a diploma directly from him a week before he died. He was also

diligent in attending general majelis taklim that was raised by Habib Ali Kwitang. A Habib, who was born in Kwitang, Jakarta on 20 Jumadil Akhir 1286H (1876M), taught him various Islamic disciplines.

His students who became prominent Betawi scholars were: Sheikh KH. Saifuddin Amsir (head of Zawiyah Jakarta / Betawi Corner), KH. Ali Saman (caretaker of Manhalun Nasyi`in foundation), KH. Abdurrahman Nawi (founder of Al-Awwabin College), KH. A. Shodri (founder of Al-Wathoniyah 9 and General Chairperson of FUHAB for the 2008-2013 Service Period), KH. Maulana Kamal Yusuf, KH. Mahfudz Asirun (caretaker of Al-Itqon Islamic Boarding School, West Jakarta), Mu`allim Rasyid (Founder of the Ar-Rasyidiyyah College), KH. Rusdi Ali, KH. Syukur Ya'kub, KH. Sabilarrosyad, and KH. Abdul Mafahir (Rawa Belong).

5. Abuya KH. Saifuddin Amsir

In the midnight of Thursday, July 19, 2018 / 9 Dzulqaidah 1439H, at 01.20 WIB, Abuya KH Saifuddin Amsir died at Omni Hospital, Pulomas, East Jakarta. Muslims in Jakarta, especially the Betawinese, have really lost the figure of a prominent Betawi ulama with all his contribution and works that are beneficial for Muslims. Although he has many teachers, but he was wellknown as the heir of science (intellectual genealogy) of Muallim KH M. Syafi`i Hadzami. January 31, 1955 was a historic date that was thankful for Mr. Amsir, a Betawinese, an ex-policeman from Kebon Manggis, Matraman, East Jakarta. His wife, Nurain binti Anwar, gave birth to a fifth child who was later named Saifuddin in good health and with all the hope and bless for the baby. Hoping his son to have a deep knowledge and understanding of religious knowledge, little Saifuddin began to be taught to study -as the

way commonly conducted among the villager- from Kong Perin which was then continued by his son, Ust. Haji Sayuti, who is also the cousin of his mother. He was also taught to recite Qur'an by his own father at home. After that he studied from Ust. Yusuf Amin. The Quránic lessons, then continued when he was in elementary school. For him, the period in elementary school was the most impressive thing in learning Al-Qurán indeed it had the most influence on the ability to read Al-Qurán under the guidance of Ustadz Malik. What is special about little Saifuddin is his ability to read Latin letters before entering elementary school. The teacher was his own father who almost every night diligently taught him. As the favorite of other children who are good at reading, when he was little he also loved reading comics and children's magazines that were circulating at that time. The pleasure of reading was supported by the condition of the family and the surrounding environment. His father loved reading books, magazines and other readings. People in their neighborhood were also familiar with books, especially books published by Balai Pustaka. This was also inseparable from the role of Riyadi - a young man in his village who had studied in Russia and later became an engineer. This young man is the driving force in his village. Ranging from small children to young people educated by Riyadi who would later become qualified graduates. To further encourage children to be diligent in reading, Riyadi established a library in his village and also a study club based at his home. With the condition of the family and the surrounding environment, it is not surprising that in class 2 Saifuddin Elementary School had read Si Jamin and Si Johan, a romance by Merari Siregar. In addition, he also read comics written by Kho Ping Ho and comics by SH. Mintarja besides books by Dr. Karl May was also read out. Not only the comics, but he also read books that are considered serious for children at his age, such as the Life History of Wahid Hasyim and

Tersangan Tersia. Thus the elementary school education went through smoothly.

Then, Saifudin who was a teenager continued his education at Tsanawiyah ash-Shafi'iyyah, Bali Matraman, Tebet, South Jakarta. At that time, it was a great achievement to enter Tsanawiyah ash-Shafi'iyyah due to its high standards and it was difficult to be accepted. In fact, the transferred students who come from other tsanawiyah to Tsanawiyah As-Syafiíyyah should went back to ibtidaiyyah level. His main capital at that time was his memorization of the book *aj-Jurumiyyah*, the book of *Matan Bina` wa al-Asas*, and *Rub`u al-`Ibadat* from the book of *Matan al-Ghayah wa at-Taqrib*.

After entering Tsanawiyyah Ash-Shafi'iyyah, many teachers were amazed by his ability to read and understand books so that they also gained achievements by directly going up to the second grade level, from first grade to third grade, not through second grade first. He was also often a "savior" for the whole class, who saved his friends from the anger of KH. Abdullah Syafi`i who was often furious when his students were unable to read the book correctly. His anger would subside if there were other students who could neutralize by reading it correctly. After Tsanawiyah, Saifuddin continued his studies to Aliyah in the same college, Asy-Syafi`iyyah. There was a rare event in Aliyah that showed Saifuddin's scientific capacity at that time: A teacher asked him to bring home the teacher's *Kifayatul Akhyar*. Then he read it at home and when the lesson started later, he then read it while the teacher only listened to his reading. Not only *Kifayatul Akhyar* book, but also other books, such as the book of *Syarah Alfiyah Ibnu Aqil*.

He was very grateful to be able to go to school in Ash-Shafi'iyyah as due to this place that his Arabic knowledge and abilities increased and matured. And these were due to the

services of the teachers, including from Gontor Islamic Boarding School and from Egypt.

At the end of 1976, KH. Abdullah Syafi`i held a majelis taklim for the scholars and asatidzah. The teacher who was asked to teach them were Prof. Ibrahim Hosen and Mualim KH. M. Syafi`i Hadzami. The book that was read by the KH KH. M. Shafi'i Hadzami is the book of *Fath al-Mu`in* chapter mu`ammalah and the book of *Jauhar Maknun*. Saifuddin Youth who had just graduated from Aliyah as-Syafi`iyyah and had just become a teacher -so that he was called as ustadz- was also invited to attend the majelis. This was the first time for Ustadz Saifuddin Amsir to attend his main teachers majelis. Unfortunately, the study did not last long.

Furthermore, Ustadz Saifuddin Amsir joined the majelis of the KH. Syafi`i Hadzami, which was held in the Rawa Bunga area (formerly called Rawa Bangke), East Jakarta. He, when attending the lecture in the preacher and in other teachers, has had a very adequate and potential knowledge to really enable him to be involved in the issues discussed. He was also able to arise urgent problems question. The book that was read in the Mu`allim's majelis was the book *Bughyat al-Mustarsyidin*. The reading of the book was still in the early parts when he joined the class, thus not too many were left behind. Meanwhile, another book that was read in that place which he followed from the beginning was al-Hikam's book. Moreover, he also took part in the KH. M. Syafi`i Hadzami's majelis in the mosque of Kepu area, Central Jakarta.

KH. Saifuddin Amsir is one of ulama who has many professions and expertise. His status of ulama become stronger after the death of Mu`allim KH. M. Syafi`i Hadzami. He was asked by the family to replace the deceased's position to continue teaching in the majelis taklim which during the

lifetime were filled by the deceased. The task of replacing this is not something he just got. When Mu`allim KH. M Syafi`i Hadzami was still alive, he also had replaced the position of mu`allim in a number of majelis taklim, such as the majelis taklim Al-Hikam in the Al-Fudhola mosque, Kampung Beting, North Jakarta.

Aside from being a scholar, he was also a lecturer, he taught at IAIN (now UIN) Syarif Hidayatullah, Jakarta as a lecturer in philosophy. Not only at IAIN, he also taught at several colleges, such as Paramadina Institution. He was also active in the Nahdlatul Ulama (NU) organization. Due to his capacity as an ulama, he always occupied a position on the PBNU Syuriah Council as one of the rais (leader) and finally as PBNU Mustasyar (advisor).

Another profession he entailed was becoming Sharia Superintendent at Bank Pemata. In addition, he was also a businessman figure establishing a Shari'ah microfinance institution or Baitul Maal wat-Tamwil (BMT) and an Islamic education institution equivalent to S2 (postgraduate program) called Ma`had Aly Zawiyah Jakarta. He was also a writer. He published books entitled *Al-'Asyirah Al-Qur`aniyyah* and *Al-Qur`an 'Ijaazan wa Khawaashan wa Falsafatan*. He was also a contributor and caretaker of a rubric in the *Alkisah* Magazine. He also liked the art of music. From these we know that he was multitalented as he could do anything, that is a privilage that Allah Almighty endowed him. And may Allah accept all his acts of worship.

D. Guru Marzuqi Cipinang Muara and His Students

People usually call him as Guru Marzuqi Cipinang Muara. However in the books he wrote, he only stated his name in Malay Arabic and there is no word of Cipinang in his name,

namely the Guru Marzuqi Muara. The full name of Guru Marzuqi is As-Sheikh Ahmad Marzuqi bin Ahmad Mirshod bin Hasnum bin Ahmad Mirshod bin Hasnum bin Khotib Sa'ad bin Abdurrohman bin Sultho. He was given the title "Laksmana Malayang" from one of the Malay sultans from the country of Pattani, South Thailand. His mother's name is Hajjah Fathimah binti Al-Haj Syihabuddin Maghrobi Al-Madura, originally from Madura. He is the descendants of Ishaq whose tomb was in the city of Gresik, East Java. Al-Marhum Haji Syihabuddin is one of the preachers at Al-Jami'ul Anwar Rawabangke (Rawa Bunga) mosque, Jatinegara, East Jakarta. Guru Marzuqi was born on the Sunday night of Isha on 16 Romadhon 1293 H in Rawabangke (Rawa Bunga) Jatinegara Batavia (East Jakarta).

When he was six years old, he was sent by his mother, Siti Fatimah, to study religious knowledge from his grandfather, Sheikh Syihabuddin Al-Maduri, the preacher and founder of the mosque in Rawa Bangke, in front of Jatinegara station. At the age of 9 years, his father, who also became his teacher, died. Then at the age of 12 years, he was handed over to a pious al-ustadz H. Anwar for education and teaching of the Qur'an and various other Islamic disciplines.

According to Ridwan Saidi, in addition to Ustadz H. Anwar, he was also educated by Guru Bakir who was entitled birulwalidain, a child who served the parents. Guru Bakir's grave is on the side porch of the Rawa Bunga (Rawa Bangke) mosque, Mester. The Betawinese of Mester Village call Guru Bakir as Biru Dato (blue grandfather).[48] Then, to expand his religious knowledge, his mother gave him up again to ‘Allamah

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[48] *Ridwan Saidi's information can be found in the book Profil Orang Betawi: Asal Muasal, Kebudayaan dan Adat Istiadatnya (Betawi Profiles: Origins, Culture and Customs). However, the heirs stated that Guru Bakir (Baqir) was his son, KH. Muhammad Baqir, not his teacher.*

Sayyid" Uthman bin Muhammad Banahsan. Seeing the genius and the power of memorization from young Marzuki, at the age of sixteen, Saayyid ‘Uthman sent him to Makkah to study the science of jurisprudence, ushul fiqh, interpretation, hadith to mantiq. This opportunity of studying was really maximized as best as possible. so that, in just 7 years he has achieved everything he aspires to, namely mastering the science of religion to further be practiced, taught and developed.

His teachers in Makkah are Sheikh Usman Serawak, Sheikh Muhammad 'Ali Al-Maliki, Sheikh Umar Bajunaid Al-Hadhrami, Sheikh Muhammad Amin Sayid Ahmad Ridwan, Sheikh Hasbulloh Al-Mishro, Sheikh Umar Al-Sumbawi, Sheikh Mukhtar ‘Atharid, Sheikh Ahmad Khatib Al-Minangkabawi, Sheikh Mahfudz At-Tarmisi, Sheikh Sa`id Al-Yamani, Sheikh Abdul Karim Ad-Dagestani and Sheikh Muhammad 'Umar Syatho. From another teacher, Sheikh Sayyid Ahmad Zaini Dahlan (Mufti Makkah), Marzuqi received an ijazah to spread Al-Alawiyah Tariqa. Upon entering the 7th year he settled in Mecca, a letter came from Sayyid Uthman requesting Marzuqi to return to Jakarta. Then in 1332 H due to the consideration and approval of his teachers in Mecca he returned to Jakarta with the task of replacing Sayyid ‘Uthman (his teacher) in providing education and teaching to his students. This mandated task was carried out as well as possible to the death of Sayyid Uthman.

In 1340 H, he saw that the situation in Rawa Bangke (Rawa Bunga) was no longer possible to develop the religion of Islam, because environment had damaged. He immediately made a decision to move to Muara village. This is where he taught and composed books in addition to providing guidance to the community. His name and influence were getting higher, due to his guidance - many villagers embraced Islam and returned to the path blessed by Allah SWT.

For that, many santris and students came from all regions to gain knowledge from him. So it was appropriate that the village was eventually called as "Kampung Muara". As it became the place where the centralization of those who seek knowledge. On the morning of Friday at 6:15 WIB on the 25th Rajab 1352 H, Guru Marzuqi died. His body was burried after the Asr prayer which was attended by ‘ulamas from various walks of life, whose numbers were so large that had not happened before. His janazah prayer was led by Sayyid ‘Ali bin Abdurrahman Al-Habsyi (Habib ‘Ali Kwitang).[49]

He wrote 13 books, but we can only see 8 books, containing about fiqh, morals, creed, namely:

1. *Zahrulbasaatin fibayaaniddalaail wal baroohin.*
2. *Tamrinulazhan al-`ajmiyah fii ma’rifati tirof minal alfadzil ‘arobiyah.*
3. *Miftahulfauzilabadi fi’ilmil fiqhil Muhammadiyi.*
4. *Tuhfaturrohman fibayaniakhlaqi bani akhirzaman.*
5. *Sabiluttaqlid.*
6. *Sirojul Mubtadi.*
7. *Fadhlurrahman.*
8. *Arrisaalah balaghah al-Betawi asiirudzunuub wa ahqaral isaawi wal `ibaad.*

Guru Marzuqi was labelled as "Teacher of the Betawi Ulama", in the sense that many of his students who became prominent Betawi scholars, in one account there were about forty-one prominent Betawi scholars.[50] Among them are:

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[49] *Wahyu Hidayat, Biografi Al-Maghfurlloh As-Syaikh KH. Ahmad Marzuqi Bin Mirshod, sourcer: ksatriaberkuda.multiply.com, accessed on Friday, 21 Agustus 2009. And approved by ustadz Ali, one of Guru Marzuqi's heirs during an interview on Tuesday, November 09, 2010.*

[50] *Listed in a list provided by Ustadz Ali, one of the heirs of Guru Marzuqi Cipinang Muara, on Tuesday, November 09, 2010*

Mu`allim Thabrani Paseban (grandfather of KH. Maulana Kamal Yusuf), KH. Abdullah Syafi`i (founder of Asy-Syafi`iyyah), KH. Thohir Rohili (founder of the Ath-Thahiriyyah college), KH. Noer Alie (National Hero, founder of the At-Taqwa college, Bekasi), KH. Achmad Mursyidi (founder of Al-Falah institution), KH. Hasbiyallah (founder of Al-Wathoniyah institution), KH. Ahmad Zayadi Muhajir (founder of the Az-Ziyadah college), Teacher Asmat (Cakung), KH. Mahmud (Founder of Almamur / Yapima Islamic University Foundation, Bekasi), KH. Muchtar Thabrani (Founder of YPI Annuur, Bekasi), KH. Chalid Damat (founder of Al-Khalidiyah college), and KH. Ali Syibromalisi (founder of Darussa'adah institusion and former chairman of the Baitul Mughni Foundation, Kuningan-Jakarta).

1. KH. Muhammad Baqir (Guru Baqir)

KH. Muhammad Baqir or Guru Baqir is the eldest son of Guru Marzuqi Cipinang Muara from his wife named Malehah. He was born in Jakarta on April 20, 1914. He was the prominent ulama and the accomplished politicians at the national level. He learned from his father when he was little. After growing up, to expand his knowledge, he studied in Mecca. At the time when he was in the Holy Land, he did not merely study, but also taught at the Grand Mosque. Guru Baqir actively taught at his pesantren after returning from Mecca. At the first time he lived in Cipinang Besar, East Jakarta. Then after marriage, he moved to Rawa Bangke. Every month of Ramadan he led recitation of the Book of Saheeh Al-Bukhari and the books of Al-Kutubus-Sittah and other books to complete in turn. His scholar expertise was seen when teaching. While his students came to read the book in front of him, he himself did not hold the book. He compiled the

manaqib of his father, Guru Marzuqi Cipinang Muara, entitled *Fath Rabbil-Baqi fI ManAqib al-Syaikh Ahmad al-Marzuqi.*

As a great politician (from 1955 to 1965) he was listed as a member of the Constituent Assembly along with other Betawi scholars, such as Muallim Rojiun Pekojan, dan the member of MPRS. He also signed a letter demanding the dissolution of the PKI in 1965.

At the age of 56, Guru Baqir died, on May 28, 1970 AD / 24 Rabi'ul Awwal 1390 H, Friday night, at 20:00 after the Friday Prayer. His body was prayed and burried at the Jami Mosque of 'his pesantren, Al-Anwar area, Rawabunga (Rawa Bangke), Jatinegara, East Jakarta.

2. KH. Noer Alie[51]

He is the only Betawi ulama who was awarded as the National Hero. It is unclear what date and month he was born but it was in 1914. His birthplace was in Ujung Malang (now called Ujung Harapan), Bekasi. He is son of Anwar bin Layu and Maimunah binti Tarbin. He passed away on January 29, 1992, at the age of 78.

At the age of eight, after circumcision, he studied from Guru Maksum in the village of Bulak. The lessons given were more emphasis on introducing and spelling Arabic letters, memorizing and reading Juz 'Amma. Moreover he memorized the fundamentals of Islamic principles and the tenets of Faith,

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[51] *The source of this text is KH. Noer Alie Kemandirian Ulama Pejuang written by Ali Anwar and published by the At-Taqwa Foundation, Bekasi in 2006, 2nd edition. And also, it comes from several interviews with KH. M.Amien Noer, Lc., MA with the first interview was on Thursday, March 1, 2007. For writing systematics comes from the Attaqwa - Egypt Student & Student Association (IKPMA-Egypt) Family Website: www.ikpmamesir.com*

the date (history) of the Prophets, Morals and Jurisprudence. After three years of study from Guru Maksum, in 1925. KH. Noer Alie then studied from Guru Mughni at Ujung Malang. He then learned from Guru Mughni *Alfiyah* (Arabic grammar), al-Qur'an, Tajwid, Nahwu, Tauhid and Fiqh. And In the 1930s KH. Noer Alie continued his education from Guru Marzuqi in the village of Cipinang Muara, Klender. In 1933, because he was considered smart and well-educated, KH. Noer Alie was appointed as a badal (substitute), whose function was to replace the teacher when he was' udzur (could not attend the lesson). At the Guru Marzuqi pesantren, KH. Noer Alie had many friends who later became his good friends and well known scholars in Jakarta, Bogor, Tangerang and Bekasi, such as KH. Abdullah Syafi'ie, KH. Abdurrachman Shadri, KH. Abu Bakar, KH. Mukhtar Thabrani, KH. Abdul Bakir Marzuli, KH. Hasbullah, KH. Zayadi and so on.

In 1934 KH. Noer Alie and KH. Hasbullah left for Mecca on loan from Wat Siong lanlord. "Although in Makkah you will study from a lot of Sheikh, you must not forget to study from Sheikh Ali al-Maliki," Guru Marzuqi told his two beloved students. From Sheikh Ali al-Maliki, KH. Noer Alie learned Hadith science. Then KH. Noer Alie studied Kutub as-Sittah (book of six hadith) from Sheikh Umar Hamdan. Then there was Sheikh Ahmad Fatoni who came from Patani (Thailand), who taught fiqh and used the Book of *Iqna'* as a reference. Through Sheikh Muhammad Amin al-Quthbi, KH. Noer Alie studied the science of Nahwu, Qawâfî (Literature), and Badî '(Composing). In addition, Sheikh Quthbi also taught the knowledge of monotheism and Mantiq (the science of logic that contains Greek philosophy) with the *Asmuni* book as a reference. While from Sheikh Abdul Zalil -KH. Noer Ali- obtained political science and from Sheikh Umar at-Turki and

Sheikh Ibnul Arabi, he also obtained the Hadith science and ‘Ulum al-Qur'an.

Eventhough he was far away from the homeland, it did not make him forgeting the people. Through letters sent by his parents and newspapers published in Saudi Arabia and the Dutch East Indies, he learned the situation and condition of the world and his homeland. The existance of organizational facilities such as the Perhimpunan Pelajar-Pelajar Indonesia/Indonesian Student Association (PPPI), Persatuan Talabah Indonesia/ Indonesian Talabah Association (Pertindo) Perhimpunan Pelajar Indonesia-Malaya/ Indonesian-Malay Student Association (Perindom) and Persatuan Pelajar Betawi/ Betawi Student Association (PPB), have moved his heart to take part in it. Approaching the World War II (end of 1939), KH. Noer Alie decided to return to the homeland. Sheikh Ali al-Maliki said at the end of the meeting: "If you want to go home, please go home. But Remember, if you would like to work do not be a headman (government employee). But If you want to teach, I will be pleased for you afterlife ".

KH. Noer Alie returned to his hometown Ujung Malang in early January 1940. He had disrupted the landlords and the Dutch East Indies government. After establishing the pesantren, one of charities deed which has benefited still felt was the construction and opening of a massive road access between Ujung Malang village, Teluk Pucung and Pondok Ungu in mid-1941. If any time the Indonesian nation must fight physically, KH. Noer Alie had enrolled his students into Heiho (soldier's aide), Keibodan (a line of police aides) in Teluk Pucung and ordered one of his students to attend military training for the Defenders of the Motherland (PETA).

KH. Noer Alie mobilized the masses to present at the Giant Meeting that was held in the field of IKADA, Jakarta. In maintaining the Independence, he became Chairman of the Bekasi People's Warriors, then he also becoming the Commander of Bekasi's Hezbollah Bataliyon III. He got the title "Kiyai Haji" from Bung Tomo who in his speech through the Surabaya Radio transmitter or the Rebel Radio repeatedly mentioned the name KH. Noer Alie, finally the title "Guru" was shifted and changed with the same meaning, " Kiyai Haji." On 29 November 1945 there was a fierce battle between his troops and the Allies at Pondok Ungu. Seeing signs that are not good, at that time KH. Noer Alie instructed his entire army to retreat. Some who survived eventually became victims in the battle of Sasak Kapuk. When the Military Aggression took place in July 1947, he went to General Oerip Soemohardjo in Yogyakarta and received orders to conduct guerrillaism in West Java without using the name of the TNI. He then returned to West Java and established as well as Commander of the Greater Jakarta Hezbollah-Sabilillah (MPHS) Headquarters in Karawang.

In 1963 KH. Noer Alie was almost arrested due to of manipulation done by the PKI, that made an issue that guests who visited his residence are members of DI / TII. Hearing this complaint the security forces immediately besieged the Attaqwa Islamic Boarding School. KH. Noer Alie denied the accusation and asked the army to search. "Sekarang kita geledah kampung ini. Kalau terdapat anggota DI, tembak saya. Tapi kalau enggak dapat, ente yang ana tembak" ("Now we are fathoming the village. If there are DI members, shoot me. But if you can't, i will shoot you"). Finally the troops were withdrew when they heard the seriousness and the truth of KH. Noer Alie. When the G30S / PKI incident occurred, the students KH.

Noer Alie, who is a member of the PII Branch, helped to combat the PKI along with the TNI and other young people.

Seeing the decline of pesantren-pesantren caused by the intervention of thought and secular modernization, or because of the kiyais who left their Islamic boarding schools, then through a deliberation between the kiyais and ulama leaders of boarding schools in West Java, which was held in Cianjur March 4-6, 1972 AD (19-21 Muharram 1392 H), they agreed to form Badan Kerja Sama Pondok Pesantren (Boarding School Cooperation Board) (BKSPP), West Java. With KH. Noer Alie as Chairman of the BKSPP Leadership Council accompanied by KH. Sholeh Iskandar as Chair of the BKSPP Implementing Body, KH. Khair Effendi and KH. Tubagus Hasan Basri. When in the 1980s the subject of the prohibition of the headscarf among Muslim students in junior and senior high schools was discussed. KH. Noer Alie along with BKSPP made Fatwa Ulama Pondok Pesantren about the standard of Muslimah clothing. KH. Noer Alie also opposed the 1973 Marriage Bill which deviated from Islamic teachings. At the last he mobilized 1,000 ulamas at the Asyafi'iyyah Jatiwaringin Islamic Boarding School to take Bai'at to continue fighting for the Marriage Bill in accordance with Islamic teachings. He was also well known for his activities against official gambling such as Porkas and SDSB. In an effort to face the challenges of the times, it was time for leadership to be delegated to the next cadres who have been trained for a long time. At the same time the name of the YP3 Foundation was also changed to the Attaqwa Foundation. Together with H. Suko Martono, Bekasi Local Government officials, and prominent Islamic leaders in Bekasi, KH. Noer Alie took part in forming the Nurul Islam Foundation, one of which was to build the Bekasi Islamic Center building, then one of the building was named as KH. Noer Alie building. While his

services in defending his homeland as a warrior, made the Government of the Republic of Indonesia grant KH. Noer Alie title National Hero and the star of Maha Putra Adipradana. The award was granted based on Presidential Decree of the Republic of Indonesia number 085 / T / 2006 dated November 3, 2006. The award was given by the President of the Republic of Indonesia, H. Susilo Bambang Yudhoyono, through his eldest son, KH. M. Amien Noer, on Thursday November 9, 2006 in commemoration of Heroes' Day at the State Palace in Jakarta.

He have only a few writings, one of them is about the prayers he compiled and used in warfare. It benefits of defusing a bomb so it does not explode (clogged). Now these writings are kept neatly by KH. M. Amien Noer, Lc., MA. His pupil who became a prominent Betawi scholar was his son, KH. M. Amien Noer, Lc., MA, KH. Nuril Anwar, Lc. and KH. Abdurrahim Radjiun, son of his best friend, Mu`allim Rojiun Pekojan.

3. KH. Abdullah Syafi`i

KH. Abdullah Syafi'ie, Betawi ulama who were born in Bali Matraman Village, Jakarta on 16 Sya'ban 1329 Hijriyah/ August 10, 1910 and died on September 3, 1985. His father Haji Syafi'ie bin Sairan and his mother Nona binti Ash'ari, he has two sisters namely Hajjah Siti Rogayah and Hajjah Siti Aminah. When he was 17 years old, Abdullah Syafi'ie received a notice to study in a langgar partikelir. And when he was 23 years old, he began to build the Al Barkah Mosque in Kampung Bali Matraman, He also learned more the teachings of Islam, and building society. He once studied from Guru Marzuqi Cipinang Muara, Guru Manshur, Guru Romli, Habib Ali Kwitang, dan Habib Alawy bin Tohir Alhaddad, Bogor. And

around the 1940s he began to build madrasas Ibtidaiyah then it abled to accommodate students in the vicinity. In 1957 he built the As Syafiiyah hall for the Madrasah Tsanawiyah lilmuballighin wa muallimin.

Followed in 1965 founded the As Syafiiyah Academy of Islamic Education, in 1967 founded As Syafiiyah Radio, and in 1968 pioneered the development of As Syafiiyah in the suburbs of Jatiwaringin.

KH. Abdullah Syafi'i is known as a scholar who has high charisma and an accomplished orator, the lion of podium. He is also a figure who is able to uphold the truth. He dared to oppose the policy of the Governor of DKI Jakarta, Ali Sadikin, about the problem of gambling and grave in DKI Jakarta. He was with other scholars, including KH. Abdussalam Djaelani and KH. Abdullah Musa, in 1973 founded the Muzakroh Ulama Council. This majelis discussed problems that occured in DKI Jakarta, such as gambling, P4, cemetery, and so forth.

Because of his concern for the problems in DKI Jakarta, Ali Sadikin sympathetic to him and supported the ideas conveyed by KH. Abdullah Syafi'ie. One of them was about the development of As-Syafi'iyah College and renovation of Al-Barkah Mosque. Thus, the college which was originally only located in Kampung Bali Matraman, the end of the 60s penetrated to other areas, such as Jatiwaringin, Cilangkap, Jakasampurna, Payangan, Cogrek, and so on. In fact, he made Jatiwaringin City of Students. In Jatiwaringin there are the Pesantren Putra (Islamic boarding school for male student), the Pesantren Putri (Islamic boarding school for female student), the Traditional Pesantren, the Pesantren for the Orphans As-Syafi'iyah, the Kindergarten and the As-Syafi'iyah Islamic University. He is also one of the founders of the Indonesian Ulema Council (Majelis Ulama Indonesia-MUI).

Aside from having served as the Deputy Chairperson of the Central MUI, he was also the Chairperson of MUI DKI Jakarta. He was also one of those who actively conduct education in eradicating Qurán illiteracy. In addition, the ulama who only had a second-class SR education was also entrusted with the management of Badan Kontak Majelis Taklim (the Taklim Council Contact Board - BKMT).

Among his intellectual works are:

a. *Risalatan fi al-Tafsir wal Hadits min al Kitabain.*
b. *Empat Puluh Hadits tentang Fadillah Membaca al-Qur`an.*
c. *Hadza al-Kitab min Kitab Miftah al-Khithavah wa al-Waqdzi Yudrasu bil Ma`had al Ali Dar al-Arqam.*
d. *Al-Akhlaq al-Mardiyyah wal-Adab al-Mahmudah Minhaj as-Sa`adah.*
e. *`Aqidah Mujmalah.*
f. *Al-Muassasat as-Syafi`iyyah at-Taklimiyyah.*
g. *Kumpulan Khutbah Jum`at dan Id.*

While his social work has placed him as a prominent Betawi ulama and is worthy of remembrance. His students who became prominent Betawi scholars are Sheikh KH. Saifuddin Amsir, KH. Abdul Rasyid AS (his son), Dr. Hj. Tuti Alawiyah (his daughter), KH. Abdurrahman Nawi (founder of Al-Awwabin institution), KH. Rahmat Abdullah, and KH. A. Syanwani (Tanah Sereal, Bogor).

4. KH. Thohir Rohili

His full name is KH. Muhammad Thohir Rohili, a Betawi ulama who was born in the Kebon Baru area, Jakarta in 1920 and died on Thursday, May 27, 1999/ 13th Shafar 1420H at the age of 79 years. He, who was called "Abuya" by his

students, was a tawadhu' ulama but skilled in developing Islamic education. Like KH. Achmad Mursyidi, he has served as a Member of Parliament for two periods and has been the Chairperson of DPW NU DKI Jakarta.

KH. M. Thohir Rohili, was in same generation as KH. Abdullah Syafi'i from Bukit Duri (Bali Matraman). Both studied from Guru Marzuqi Cipinang Muara. His another teacher was Guru Abdul Madjid Pekojan. He also studied from Habib Ali Kwitang.

Just as his colleague, KH. Abdullah Syafi`i, KH. Tohir Rohili also actively preached through the Islamic education by establishing Attahiriyah Islamic colleges which organized education from kindergartens, Tsanawiyah, Aliyah, into universities levels (Attahiriyah University / UNIAT) and several modern boarding schools. He was very concerned with the ulamas, often he invited his students to visit senior scholars and scholars of his contemporaries.

He was buried near the mosque and next to his beloved wife Hj. Salbiah Bint Romli. One of his students who became a Betawi female ulama was his own daughter, Dr. Hj. Suryani Thahir (the successor of the Ath-Thahiriyah Majelis Taklim / As-Suryaniyyah Ath-Thahiriyyah).

5. KH. Hasbiyallah

His full Name is KH. Hasbiyallah bin H. Mu`allim Ghayar bin H. Abdurrahim bin Ali Basa bin Jamaluddin. There is no certain information regarding to his date of birth. Likewise with the year of his birth, there is data that stated in 1913 but there is also data that showed in 1914. He is the second from eight children of the couple Mu`allim Ghayar (KH. Anwar) and Hj. Mamnin bint Ja`man bin Supariman. He died

on 24 Rabiul Tsani 1403 H/February 18, 1982 AD at the age of 78 years. He was buried in a family burial complex located in front of the Al-Makmur mosque, Klender, East Jakarta.

He was educated by his own father when he was child. However, due to his father's busy schedule, he was then handed over to Guru Marzuqi Cipinang Muara to continue his education, deepening the yellow books until Guru Marzuqi died in 1934.

Then he continued his education at the Buntet Islamic Boarding School, Cirebon which was leaded by charismatic ulama, KH. Abbas. He studied qiraat sab`ah from KH. Abbas. In addition, he also read in from Guru Muhammad Thohir Cipinang Muara (son of Marzuqi's son), Guru Khalid Gondangdia, Guru Madjid Pekojan, and Guru Barah. Then, he followed his elder brother KH. Hasbullah to continue his education in Mecca.[52]

In Mecca, he studied from the leading scholars of whom were Syaikh Ali Al-Maliki, Sayyid Alwi bin Abbas Al-Maliki, Syaikh Muhammad Habibullah As-Sanqithi, Syaikh Muhammad Amin Kutbi, Syaikh Umar Hamdan, Syaikh Hasan Al-Masysyath, Syaikh Ali Al-Yamani, Syaikh Zakariya Bila, Syaikh Ahmad Fathoni, dan Syaikh Umar At-Turki.

He was not merely a figure of bookworm scholars, but someone who cared about the problems of society and his people. During the Second Dutch military aggression, he fought at the forefront along with his other colleagues, H. Darip and KH. Achmad Mursyidi. And they were known as the

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[52] *KH. Hasbullah is a close friend of KH. Noer Alie. Both of them went to Mecca, as stated in the biography titled KH. Noer Alie Kemandirian Ulama Pejuang (KH. Noer Alie the Independence of heroic Ulama). There is no exact date, month, and year of KH. Hasbiyallah's departure to Mecca, as stated by H. Habibullah Hasbiyallah in a telephone interview on August 28, 2009.*

"triad" of Klender. He was also known as an ulama who is firm in his opinion and standpoint even though it led to conflict with his own fellow scholars. Like his refusal along with Habib S. Salim bin Djindan on the Alim Ulama Conference decision in Palembang on November 10, 1957 concerning the prohibition of the Gotong Royong (Mutual Cooperation) Cabinet.[53]

He is also a figure who was very concerned with the world of education. He founded the majelis taklim and Al-Wathoniyah institution which now has 61 branches established by his students. He also has a work entitled ***Risalah Kaifiyah Sembahyang Tarawih and Sholat Al-`Aidain***. He often been requested to give opinions and comments on other scholar writings. It was due to his depth of knowledge. Just like KH. Abdurrahman Nawi (founder and leader of Al-Awwabin Institution) who asked KH. Hasbiyallah to examine his work entitled ***Manasik Haji***.[54]

His students who became prominent Betawi scholars are Sheikh KH. Muhadjirin Amsar Ad-Dary, Mu`allim Rasyid (Ar-Rasyidiyyah), and KH. A.Shodri (Founder and head of the Al-Wathoniyah 9 Foundation and General Chairperson of FUHAB in the 2008-2013 Service Period). Another prominent student is Kyai R Halim Saleh, a blind and teacher of the blind, who is the founder and leader of the Raudhatul Makfufin Islamic Boarding School which is devoted to the blind of Muslims studying Islam.

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[53] *Habib S. Salim B. Djindan and KH. Hasbialloh, Penolakan Putusan Mu`tamar `Alim `Ulama di Palembang, Jakarta: Madjelis Haiatil Ulama Wattholabah, 1957.*

[54] *Interview with son of KH. Hasbiyallah, H. Habibullah Hasbiyallah, 27 Agustus 2009.*

6. KH. Achmad Mursyidi[55]

KH. Achmad Mursyidi is one of the famous ulama and warriors from Betawi besides KH. Noer Alie. He was born in Kampung Bulak, Klender, East Jakarta on November 15, 1915 from the couple H. Maisin and Hj. Fatimah and died on April 9, 2003, at the age of 88 years.

His education began at the People's School (Sekolah Rakyat) in Pulo Gadung, East Jakarta, from 1926 to 1930. Then he learned from Guru Marzuqi Cipinang Muara from 1930 to 1934. He again studied from Ajengan Toha in Plered, Purwakarta, West Java from from 1934 to 1935.

A year after completing the study from Ajengan Toha, at the age of 21, he established the Madrasah Raudhatul Athfal in his village, Kampung Bulak, Klender. In the same year, 1936, he then married to Hj, Asyiah bin Mua'llim H. Ghayar. he also continued his study from KH. A. Thohir Jam`an and also his in-laws, Mu`allim Ghayar, the father of KH. Hasbiyallah and KH. Hasbullah. Muallim Ghayar, his other name is KH. Anwar, a prominent Betawi ulama. He could not be separated from the history of the Jami` Al-Makmur Mosque, Klender, East Jakarta, and it became one of the places for rukyatul hilal in Betawi region. According to H. Abdul Azis, one of its administrators, rukyatul hilal in the jami` mosque was pioneered by Mu`allim Ghayar who was in same period of Guru Marzuqi (in 1930s). However, in 1985, after the Al-Makmur Mosque was completely renovated, the activities of *ngeker bulan* (checking the position of the month) in this mosque became famous. Especially led by leading ahli falak (astronomers) at the time, namely KH. Ayatullah Saleh from

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[55] *The source of this writing is the biography titled KH. Achmad Mursyidi: Ulama, Pejuang, dan Politisi dari Betawi, published by Pustaka Darul Hikmah, Jakarta, 2003, first edition.*

Kampung Baru, who was considered to be the pioneering rukyatul hilal volume II for Al-Makmur Mosque, KH. Shidik from Bulak Village which is the right hand man of KH. Ayatullah Saleh, and KH. Murtani from Pisangan who later replaced KH. Ayatullah Saleh after his death. The equipment for *ngeker bulan* is quite simple. It uses paralon pipes that are cut proportionally like binoculars and carried out on the mosque which has a height of 15 meters (previously in the minarets). After KH. Murtani passed away a few years ago, the activity of *ngeker bulan* was continued by the BHR (Badan Hisab Rukyat) Regional Office of the Ministry of Religion of DKI Jakarta. to determine 1 Ramadan, 1 Shawwal and 1 Dhulhijjah and witnessed by KH. Mundzir Tamam, MA, younger sibling of KH. Achmad Mursyidi, Chairperson of MUI DKI Jakarta Province, as an elder and advisor to the Jami` Al-Makmur Mosque.

The spirit of heroism and leadership of KH. Achmad Mursyidi began to appear in 1945. He was active in Menteng 31, the headquarters of the Indonesian Youth Force (API) and created Barisan Rakyat (ABRA) in Kampung Bulak, Klender. He was actively involved in the fight against Dutch aggression and his allies from 1945 to 1949. He became commander of the people's struggle that has the authority to form a government at the district level. His heroism was known among the society as the triad of Klender, with his two colleagues, H. Darip and KH. Hasbiyallah.[56]

After the war, in 1949, he continued the struggle through education by establishing a madrasa Al-Falah Islamic Education Institute (LPA Al-Falah). He was also active in the Nahdlatul Ulama (NU) organization. Aside from being

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[56] *Presented by KH. Mundzir Tamam, MA at the special Betawi halaqah event held at JIC for the second time on Thursday, May 10, 2007.*

warriors, he was known as an accomplished politician. In 1957, he was appointed as a member of the House of Representatives, as the results of the 1955 election replacing KH. Ahmad Djunaidi. Then in 1959, he was re-appointed as a Member of Parliament. In order to return to the 1945 Constitution, after the Presidential Decree was issued on July 5, 1959. In 1960, he was again appointed as a member of the DPR-GR.

After being DPR-GR, he returned to study from Habib Ali bin Husein Al-Atas (Habib Ali Bungur). It was in 1968 until the death of Habib Ali Bungur in 1976. However, during his study period, he returned to Senayan by becoming a member of the MPR from the NU Party. In addition, without forgetting the dakwah (islamc preaching), he also co-founded the Majelis Taklim Islamic Center of At-Tahiriyah. In 1977, he returned to be a member of the MPR from PPP. Because of the New Order politics in 1973 resulted the fusion of the NU party into PPP party. In 1978, he was appointed as a member of the DPA-RI replacing KH. Idham Cholid. At that time, KH. Idham Cholid was appointed as Chairman of the DPA-RI. In 1982, he returned to be a legislative member, a member of the DPR / MPR RI from the electoral district of DKI Jakarta. In 1985, he was trusted to become the Chairperson of MUI DKI Jakarta replacing KH. Abdullah Syafi`i. because he was a PPP cadre from the PPP faction, he was asked to resign from his position. In 1987, he was again appointed as a member of the DPR / MPR RI from the electoral district of East Java. In the plenary session of the DPR RI, he had become the temporary leader of the plenary session. In 1992, he was re-appointed as a member of the Indonesian People's Consultative Assembly until he retired in 1997. Because he was no longer a politician, in 1999 he was entrusted to be the Chairperson of the Jakarta MUI until the end of his life.

7. KH. Ahmad Zayadi Muhajir[57]

KH. Ahmad Zayadi Muhajir, This well-known and tawadhu Betawi scholar was born on December 23, 1918 in Kampung Tanah 80 Klender, East Jakarta from the couple H. Muhajir bin Ahmad Gojek bin Dato KH. Muhammad Sholeh bin tinggal bin Syafiuddin and Umi Anisah who were real Betawinese. His great grandfather, KH. Muhammad Sholeh, known as Mu`allim Ale, was a Banten ulama who moved and settled in Kampung Tanah 80. He studied from KH. Muhammad Thohir Cipinang Muara and KH. R. Mustaqiem Rawa Bening Jatinegara. His other teachers were Umi Anisah and Guru Hasan from Kampung Tanah 80, Guru Karnain Pondok Bambu, Guru Marzuqi Cipinang Muara, Habib Ali Husein Al-Attas (Habib Ali Bungur), and Habib Ali Abdurrahman Al-Habsiy (Habib Ali Kwitang). Following his teachers advice, at a very young age, 15 years, he established the Islamic Boarding School Az-Ziyadah. In 1938, when he was 20 years old and still studying in the Cipakang Muara Bulak Village, he was married to Hj. Asmanih, the daughter of H. Kirom, by his teacher, KH. Muhammad Thohir. In 1948, for the first time, he with KH. Achmad Mursyidi, KH. Hasbiyallah, and Hj. Asmanih and seven people who still have family relations, together performed the pilgrimage. Even though he was married, he still continued to gain knowledge at Cipinang Muara.

During his marriage with Hj, Asmanih, he was not given any children until his wife died on Saturday, November 22, 1986 at the age of his 48th marriage. After his wife died, he

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[57] *The source of this writing is a biographical book entitled Sekilas Mengenang Almagfurlah Buya KH. Ahmad Zayadi Muhajir (Memorizing Almagfurlah Buya KH. Ahmad Zayadi Muhajir), published by the Central Leadership Forum of the Betawi Rempug (FBR) in Jabotabek without a year.*

later married Siti Fatimah, daughter of KH. Hasbiyallah Klender, his fellow villager and colleague in Rawa Bangke and Cipinang Muara. He was 68 years while his wife was 17 years old. From his wife, he was blessed with four sons, namely Muhajir, Sholahuddin, Ali Ridho, and Imam Husnul Maab.

Initially, the Az-Ziyadah Islamic Boarding School only consisted of a simple mosque, a legacy from his great-grandfather, Dato KH. Muhammad Sholeh. At that time, there were only 15 students from the community around Kampung Tanah 80 Klender. Two years later, he and the surrounding community worked together to build a place for studying and simple boarding. Then in 1948, again he built the student permanent hostel. And the development as continued from 1970. The formal education which was first opened in 1972 was Madrasah Az-Ziyadah from Ibtidaiyah, Tsanawiyah, to Aliyah levels. Then followed the opening of the Az-Ziyadah Islamic College in 1990.

KH. Ahmad Zayadi Muhajir died on Sunday, 14 Shawwal 1414 H /March 27, 1994, at the age of 76 in the Musholla Uswatun Hasanah located at the foot of Mount Jati, Cirebon. He died while performing the Jama' Taqdim prayer around 13.30 WIB. He went to Gunung Jati in the context of the Wali Songo Ziarah (visitation) which has been held routinely every year since 1974. Before the prayer, he had said to the people who were going to perform the Jama' Taqdim prayer, "I cannot follow your prayers, and you cannot follow my prayer.”

8. KH. Mahmud Bin Saijan[58]

KH. Mahmud bin Saijan was born in Malacca village (now in Cilincing district) in 1923 from the H Saijan Family and Babu Daiya (second wife). He first learned Al-Qur'an in his village. Then his parents sent him to study at the pesantren of Guru Marzuki in Cipinang Muara village. He stayed at Guru Marzuqi Pesantren until 1936 and then lived in Cikarang, to help KH. Mukhtar Tabrani, from Kaliabang. -his senior friend who first lived there.

In 1956 KH. Mahmud sought a location for the new mosque. The existing mosque was full of whorshipers so it could not accommodate the jamaah. He then asked the help of a landowner named H. Syuhada to donate part of his land, while the rest were bought together by the community in mutual cooperation.

In 1980 KH. Mahmud and his friends established the Almamur Islamic Education Foundation which is engaged in Islamic education, ranging from kindergarten to Aliyah. The public's response to the foundation was very enthusiastic. Three years after the Tsanawiyah and Ibtidaiyyah levels were opened simultaneously, Almamur was able to open Aliyah and High School levels.

KH. Mahmud died in 1988. His second wife, Hj. Hanifah had died before him. The sons of KH. Mahmud are Aisyah and Jamil (from the first wife) and Masnaningsih and Cecep (from the third wife, Hj. Maskiningsih). While from his second wife (Hj. Hanifah), he had no children. KH. Mahmud

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[58] *Admin, KH. Mahmud Bin Saijan: Founder of Almamur, accessed from http://almamur.blogspot.com/2009/04/kh-mahmud-bin-saijan-ponel-almamur.html, 6 November 2009. The contents of this blog are justified by Ustadz Imron Rosyadi who is his nephew and successor in an interview conducted at his residence on Friday, November 5, 2010.*

received an award from Bekasi Regency as a warrior. For this reason, his grave was planted with a brown pole with a small red and white flag tied above it.

9. KH. Muchtar Thabrani[59]

KH. Muchtar Thabrani was born in Kaliabang Nangka, Bekasi (now North Bekasi) in 1901. He was born from a simple family. His father, Thabrani, who was only a small farmer who relied on his life to rely solely on crop yields that were unmeasured. And to meet the needs of the family, Mr. Thabrani should sold betel leaves. His position as the first child, aspired Mr. Thabrani to make him a scholar. Little Muchtar was handed over to Guru Mughni to study Al-Qur'an. Not only that, it was said that if a pious person visited Kaliabang Nangka, Mr. Thabrani immediately went to that person to ask prayer so that his son Muhtar becomes a pious person later. Little Muchtar then gave up his parents to continue his teaching to the Islamic boarding school led by Guru Marzuqi Cipinang Muara.

After reaching adulthood, and having sufficient knowledge, he returned to his hometown to devote knowledge and start the journey of preaching in his village. At that time the people of his village still usual to the things that were contrary to the teachings of Islam. At that time Kaliabang Nangka was still very familiar with the influence of animism and dynamism. Offering to spirits and believing that inanimate

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[59] *Written source by KH. Isomomuddin Muchtar, son and one of the successors of KH. Muchtar Tabrani who became the owner and founder of the Al-Muchtar Islamic Education Foundation, Kaliabang Nangka, North Bekasi, in an interview on Thursday, November 11, 2010 and was completed with interviews and article submissions by KH. Ishomuddin Muchtar titled KH. Muchtar Thabrani Blessings Greetings and Du'a to me during Ramadhan 1432H at his home.*

objects have supernatural powers and can help humans is not a strange sight at that time. From here he felt called to fix the aqeedah of his village people, who were increasingly far from the true teachings of Islam. Little by little he began to change the pattern of religious life in his village.

When he was nearing 20 years, Muchtar had become the most respected youth figure in his village. Muchtar has succeeded in changing and straightening the people of Kaliabang Nangka from a lifestyle that is contrary to Islamic teachings. And at that moment he wanted to go to the holy land to carry out the fifth pillar of Islam. But that desire did not immediately come true. It took Muchtar six years to collect three thousand six hundred rupiah for the cost of pilgrimage, which at that time was still using ships. Muchtar then studied from several teachers. His teacher were Sheikh Muchtar At-Atharid, Sheikh Ahyad and several other teachers. But the teacher who has the closest relation and most influenceing mindset and scientific development of KH. Mukhtar Thabrani was Sheikh Ahyad. Entering his 13th year of study in the Holy Land, he decided to return to his homeland after receiving the blessing from his teachers. On his way back to his homeland, when he was still in the ship, he received word that his father Mr. Thabrani passed away to face Allah SWT.

In 1950, KH. Muchtar, 41 years old, was married to Hj. Ni`mah Ismail a 14-year-old girl of H. Ismail Kemayoran Jakarta. Two of his best friends, KH. Noer Ali (Ujung Harapan) and KH. Tambih (Kranji) were requested to help the proposal process until the wedding. From this marriage he was blessed with 4 sons and 3 daughters.

One day a group of senior students of KH Muchtar gathered, they are KH. Alawi, KH, Asmawi, KH. Anwar, KH. Abdullah, Guru Asmat and Guru Jenih. From this six ulama

deliberations, an agreement was reached that all students who studied from these six ulama would be specifically selected. For students who passed the selection, the cunderould study under the direct guidance of KH. Muchtar. There were about 20 students (first generation) who able to study directly from KH. Muchtar. While the other students, who were still at the primary level, studied from the six scholars. In the same year, 1950, KH. Muchtar established a boarding school named Kaliabang Nangka Boarding School - named after the village. This Islamic boarding school will later become the foundation of the Annur Islamic Boarding School that is known today.

KH. Muchtar used to teach his students while working in the garden. While santri read the temporary book, KH. Muchtar listened to the students reading while weeding the weeds that grew in his garden of spinach, spinach and oranges. To meet his daily needs he relied on the results of his garden. When the harvest arrives, it was the students who bring the harvest to the market.

During teaching his students, KH. Muchtar was known to be quite strict and hard. It is as a form of training so that students learn seriously and diligently. However, there were students who finally broke up on the road because of lack of sincerity and lackluster mentality. Out of the 20 first-generation santri students who studied at him, now there are only about 10 santri who are really diligently studying the Quran thoroughly and get a syahada from him. And it is a prove, the students who were really diligently learning knowledge from him now have continued his struggle and have established many Islamic Boarding Schools, Madrasas and Majelis Ta`lim.

The next generation, including his sons and daughters, remained consistent with his firm and rigorous attitude in

teaching. Perhaps, his sons and daughters who were still small had been able to memorize the Qur'an as much as 30 juz. So that all of his sons and daughters learned to be a pious, people who have high knowledge and continue his struggle. Among these are KH. Aminuddin Muchtar; KH. Aminulloh Muchtar, BA; KH. Ishomuddin Muchtar, Lc; KH. Ishomulloh Muchtar, M.Ed; Ustj. Hj. Hannanah Muchtar, MA; Ustj. Hj. Nurhamnah Muchtar Lc, and Ustj. Hj. Yayah Inayatillah Muchtar, SH. In 1971, he died leaving a valuable legacy for the Ummah, his Islamic boarding school and his book, namely *Targhiib al-Ikhwaan fii Fadhiilah 'Ibaadaat Rajab wa Sya'baan wa Ramadhaan* and *Tanbiih Al-Ghaafil fii At-Taththawu `aat wa Al- `Ibaadaat Wa An-Nawaafil*. His name is now enshrined as the name of the road in Kaliabang Nangka, North Bekasi.

10. KH. Ali Syibromalisi[60]

His full name is Ali Syibromalisi bin Guru Mughni bin Sanusi bin Qois bin Ayub, born in Kuningan, Jakarta, December 25, 1921. His father Guru Mughni Kuningan was one of six prominent teachers in Betawi. His mother's name was H. Masmawin who came from Kampung Baru or also known as Buncit.

Around 1933, when he was very young, around 12 or 13 years old, he was sent to Mecca by Guru Mughni to study the Islamic sciences. Due to political reasons and conditions of World War II Indonesian students in Mecca should return to their homeland. The teacher he often called as the greatest was Sheikh Yasin Padang. The closeness of students and teachers

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[60] *The source comes from Dr. KH. Ahmad Luthfi Fathullah Mughni, MA who submitted the Profile of KH. Ali Sybromalisi to the author in the form of soft copy (file).*

was not doubt, even when Sheikh Yasin was invited by President Suharto to Indonesia, Sheikh Yasin stopped by and visited KH. Ali Syibromalisi. When returning to his homeland he continued to struggle through 3 media, formal and non formal (education, majelis taklim, community organizations and politics). He continued these activities until the end of his life.

In the homeland, many of his friends have similar mission to struggle through education, they are KH. Abd. Razak Ma'mmun (niece), KH Abd Syakur Chairi (friend), KH Ahmad Hajjarmalisi (elder brother). KH Ali Syibromalisi has 2 wives, the first wife named: Sheikhoh who is the daughter of Guru Marzuqi Cipinang Muara. Second wife: Tihana, from Pela Bangka, one of his students. From these two wives, he has 22 children, each wife giving birth to 11 children. There are three children who study religion, namely KH Marzuki Ali, DR. Faizah Ali, and Mustafa.

KH Ali Syibromalisi had taught in more than 10 places per week. Several mosques that he had taught, namely Baitul Mughni Mosque, Istiqlal Mosque, Istikmal Mosque, Darussalam Mosque, West Kuningan, Blok S Mosque, and several mosques in Kemang, Cipete and others. Besides teaching experts, he is also an expert in lectures. He often delivers Friday and Eid sermons, lectures on the occasion of Islamic holidays, and attends national and national level meetings. In addition, he was active in the Islamic organizations. In NU, his highest position was to become one of the PBNU Chairpersons; active on the Mosque Council, although only at the regional level; active at the Central MUI; registered as a member / board of Ittihad al-Muballighin led by KH A. Syaihu; and became chairman or administrator of several foundations and the management of the mosque. Among others are Darussa'adah Foundation, KH Foundation.

Abdul Mughni Kuningan, Masjid al-Taysir, Darussalam Mosque.

To continue his mission of preaching, KH Ali prepares his successors from students and children which he then sends or tries to get scholarships to the Middle East. He sent his son: Marzuki Ali to Mecca, then to Egypt. KH Marzuki Ali is known as a master of reading kitab/books among the Meccan and Cairo inhabitants. He also sent his daughter: Faizah Ali to Al-Azhar Cairo, tp pursue a doctorate program. He also sought a scholarship for his nephew, namely Nasruddin Syahrowardi who studied to Medina, obtained Lc degree. Then continue his education to Egypt. Ahmad Luthfi Fathullah studied in Syria, obtained Lc degree then continue until completing the doctorate program.

One of KH Ali Syibromalisi' strength which rarely possessed by most of kiyais was economic ability. He bequeathed a trading spirit from his parents, Guru Mughni, who was known as a pious, wealthy, and has many wives. KH Ali pursued a contract building business. Build luxury houses for rent to foreigners. This business helped a lot of his economic circulation. In addition, the business that was maintained until the end of his life was raising dairy cows. This business is the business of most Kuningan people in their home village.

However, according to Dr. KH. Ahmad Luthfi Fathullah Mughni, MA, with all his actions that should be emulated, he still has a flawed side. He did not write. In fact, his parents, Guru Mughni, have shown a good example by writing and printing their own books, at least 2 works have been published. It is not known that KH Ali had written a book that was passed down for generations of his children and grandchildren. KH. Ali Syibromalisi died on July 3, 1996.

11. Guru Hadi[61]

Guru Hadi, or K.H. Abdul Hadi bin K.H. Ismail, is the 10th descendant of Sultan Maulana Syarif Hasanuddin from Banten. He was born in Gang Kelor, Kelurahan Jawa, Manggarai, in the year 1331 H / 1912 AD. He is one of the students of Guru Marzuqi Cipinang Muara. He also studied from Guru Mahmud Menteng, Pekojan, Mu'alim Shodri Pisangan Baru, and other great scholars.

In the eyes of his students, there are three main characteristics possessed by Guru Hadi, First, Hubbul ilmi, that is the love for knowledge from young to old age. Second, tawadhu ' he was modest to everyone, more specifically to the dzurriyah (the heirs) of the Prophet Muhammad PBUH. Third, istiqamah, which was continuously in the path of da'wah by learning and teaching. This could be proven that not being active in teaching, until his old age, he also actively seeking knowledge from the scholars of his time. He has never been absent from coming to the majelis of Habib Ali Kwitang, and studied from the Habib Ali Bungur, Habib Abdullah Asy-Syami, and Al-Walid Habib Abdurrahman bin Ahmad Assegaf, until the end of his life. The tawadhu ulama and and the role model in his time died in 1988 and was buried behind the Jami 'Al-Akhyar Mosque, Pisangan. His name was enshrined for a mosque, the Masjid Guru Hadi which is located on Jl. Gading Raya 1 Number 57, East Jakarta.

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[61] *Source of Al-Kisah Magazine, Number 15, 1-14 Jumadil Tsaniyah 1425H*

E. Guru Mughni Kuningan and His Students

The full name of Guru Mughni is Abdul Mughni bin Sanusi bin Ayyub bin Qais.[62] He was born around 1860 in Kampung Kuningan, Jakarta and died on Thursday, 5 Jumadil Awwal 1354H, at the age of 70 years. He is a youngest child of the couple H. Sanusi and Hj. Da`iyah bint Jeran. His other siblings are Romli, Mahalli and Ghozali. His family is a very devout family in carrying out the teachings of Islam. His first teacher was his own father, H. Sanusi. Besides learning from his father, he and his older brothers also learning from H. Jabir.

His intelligence made his father to send him studying in Mecca. He was at the age of 18. In 1885 he had a chance to return to his homeland. On the contrary, because he felt that he had not been knowledgeable enough, he returned again to Mecca for five years. His deep knowledge made him asked to teach at the Grand Mosque with other Makkah scholars. Among his teachers while in Makkah are: Syaikh Sa`id Al-Babsor (Mufti Makkah), Syaikh Abdul Karim Al-Daghostani, Syaikh Muhammad Sa`id Al-Yamani, Syaikh Umar bin Abi Bakar Al-Bajnid, Syaikh Muhammad Ali Al-Maliki, Syaikh Achmad Al-Dimyathi, Syaikh Sayyid Muhammad Hamid, Syaikh Abdul Hamid Al-Qudsi, Syaikh Muhammad Mahfuz Al-Teramasi, Syaikh Muhammad Muktar Athorid A-Bogori, Syaikh Sa`id Utsman Mufti Betawi, Syaikh Muhammad Umar Syatho, Syaikh Sholeh Bafadhal, Syaikh Achmad Khatib Al-Minangkabawi, Syaikh Nawawi bin Umar Al-Bantani Al-Jawi.

After 14 years in Mecca, he returned to the country. With the capacity of his knowledge, people came in to learn and

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[62] *Drafting Team, Riwayat Singkat dan Perjuangan KH. Guru Abdul Mughni Kuningan Jakarta, (Brief History and Struggle KH. Guru Abdul Mughni Kuningan Jakarta), Jakarta: Foundation of KH. Guru Mughni Kuningan Funeral Section, 1999, p.*

gained knowledge from him. Since then he was known by the name "Guru Mughni". From some of his marriages, he was blessed with many children. Like him, Guru Mughni also sent his sons and daughters to settle and study religion in Mecca. After returning to his homeland, many of his children becoming scholars, such as: KH. Syahrowardi, KH. Achmad Mawardi, KH. Rochmatullah, KH. Achmad Hajar Malisi, KH. Ali Syibromalisi, KH. Achmad Zarkasyi, dan KH. Hasan Basri. In addition to their children and grandchildren, their great-grandchildren, both daughters and sons, have also become prominent Betawi scholars, one of them is Dr. KH. Lutfi Fathullah who in his childhood had studied with one of his grandfathers KH. Ali Syibromalisi.

In his halaqah or majelis taklim, Guru Mughni taught jurisprudence (Fiqh), monotheism (tauhid), interpretation (tafsir), hadith, morals (akhlak), and Arabic. For fiqh lessons, he used the book *Safinah An-Najah* for the student level and the book *Fath Al-Mu`in* for the teacher level. For monotheism lessons, he used the book *Kifayah Al-Awam*. For the interpretation lesson, he used the *Tafsir Jalalain* (Interpretation). For hadith lessons, he used the books of *Sahih Bukhori and Sahih Muslim*. For moral lessons, he used the book *Minhaj Al-Abidin*. For Arabic grammar, he used the book of *Alfiyah*. In addition, he also translated the hadiths that listed in the book of *Shama`il*.

His students who became prominent Betawi scholars were: Guru Abdul Rachman Pondok Pinang, KH. Mughni Lenteng Agung, Guru Naim Cipete, KH. Hamim Cipete, KH. Raisin Cipete, Guru Ilyas Karet, Guru Ismail or Guru Mael

Pendurenan,[63] KH.Abdurrachim and KH. Abdullah Suhaimi[64] who became a teacher of Syaikh. Dr. Ahmad Nahrawi Abdussalam Al-Indunisi.

1. Guru Na`im (KH. Muhammad Na`im) Cipete[65]

KH. Muhammad Na'im was born in Cipete Utara, South Jakarta in 1912, from the couple H. Na'im and Mera. He is the youngest of six brothers and sisters. His father was a jawara, but he did not follow the wishes of his father, who wished that he would be a jawara. The reason was that he witnessed his father's irregular life. As a champion, his father often wandered to various places and often did not sleep at home. This fact made him think of changing his family's life. Unlike his older brothers who diligently learned martial arts from their father, Muhammad Na'im was not interested in continuing his martial arts lessons, even though he had learned several moves. He was more interested to learn reading the Qur'an from the teachers in his hometown, he wanted to become a scholar. However, the life of the martial arts warriors at that time occupied a respected position and admired by the community. For that, several descendants of H. Na'im (His father) among them H. Abdul Majid had become the Head of Cipete Utara Village, and his name was later enshrined as a street name in Cipete area, as was H. Abdul Karim.

To pursue his goals, young Muhammad Na'im preferred to learn reading Qur'an in Cipete, he heard that there

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[63] *Abdul Aziz, Islam dan Masyarakat Betawi, Jakarta: Logos dan LP3ES, 2002, Cet.Ke-1, h.60.*

[64] *Drafting team, Riwayat Singkat dan Perjuangan KH. Guru Abdul Mughni Kuningan Jakarta, Op.Cit, h.19.*

[65] *Source: Manaqib KH. Muhammad Na`im Cipete*

were famous teachers, such as Guru Mughni and Guru Ma'mun bin Sanusi in Kuningan, South Jakarta, who provided religious studies. So he studied there with three of his friends, Hamim, Raisin and Tabran on foot. The three of them were Hj. Rohaya's son a Quranic teacher in Cipete. He also studying from Guru Marzuqi Cipinang Muara.

From Guru Mughni and Guru Ma'mun he studied interpretation, jurisprudence, nahwu, aqidah and shorof. He listened carefully to the sciences taught by his teachers, and to all advices they gave. He wanted to emulate and imitate the attitudes and lifestyles of his teachers, especially how to educate their children. He also had time to study from KH. Abdur Rozak Ma'mun, even though he had just returned from Mecca, both of them then formed a very close and mutual respect friendship.

Muhammad Na'im was very impressed with the efforts of his teachers in making a living by farming. While in the field of education, he was very interested in the decision of Guru Ma'mun who sent his son Abdur Rozak to study in Mecca. He also wanted to study in Mecca, and to perform Hajj. Realizing this desire, he then actively maintained and managed the agricultural fields and ponds on his land, the extent of which is very possible for that, he planted papaya, rambutan, star fruit, melinjo, and guava. He also rose cows and tawes fish and gurame fish in his own fishpond.

The instinct to improve family and community life have been apparent since Muhammad Naim was young. He did not only learn from his teachers, but also imitated their struggle to teach knowledge to the family and the surrounding community. Initially, he built a small musholla near his pond, which is adjacent to a natural water source known by the people as the kobakan. In this simple place he taught reading

the Qur'an to his students. There was a young man named Ash'ari, among his students. Ash'ari helped in taking care of his teacher's agricultural fields. Later, this young man was asked to help him teaching the Students. Thanks to his sincerity and persistence in saving from the results of planting and raising fish, in 1932 Muhammad Na'im was able to carry out the pilgrimage and study in the city of Mecca.

After carrying out the pilgrimage, Muhammad Na'im settled in the city of Mecca and studied from the prominent scholars in the city including; Sheikh Ali Al Maliki, Sayyid Alwi Al Maliki, Sheikh Umar Hamdan, Sheikh Ahyad Al Bughuri. He also befriended wuth Indonesian who were studying in the holy city, such as KH. Noer Alie, Bekasi. After staying there for three years, he returned to Cipete his hometown. This was where he intended to start preaching.

Not long in his homeland, he married Mardhiyah bint Haji Sarbini, a melodious Qur'anic teacher in Kuningan, South Jakarta. To launch his da'wah, the small musholla that was built on the edge of the pond was moved to the location next to his home. He also opened religious studies for men and women every Monday and Saturday afternoon. Slowly but surely the majlis received a response from the community, the participant not only came from the village of Cipete, but also from neighboring villages such as Pangkalan Jati and Jagakarsa, among those who lived or lived in the houses he provided.

Aside from teaching, he was also asked to give lecture sermons in Pedurenan, Cipete Utara and Selatan. Even though he had to walk on the left and right side of the road in a thicket to reach these places, such obstacles did not break his enthusiasm to preach, the activity was carried out with full

sincerity in order to seek the pleasure of Allah Almighty and serve the community.

In order to achieve the desire to reproduce offspring, who are expected to continue his dakwah' activities, KH. Muhammad Na'im then married Saodah Musyaffa who was the younger sibling of his friends while studying in Kuningan, namely Hamim, Raisin and Tabrani. A few years later KH. Muhammad Na'im married Hj. Masnah bint Mubarok who came from Petogogan (now Block A). The three wives were placed in their respective homes which were built around the mosque where he taught. With the increasing density of teaching activities, KH. Muhammad Na'im asked the help of one of his students, Ash'ari to teach other Students Qur'an. KH. Muhammad Na'im selong with his friends KH. Abdur Rozak Ma'mun, KH. Ahmad Hajar Malisi, KH. Madani and KH. Syakur Khoyri then built the Roudhotul Muta'alimin Madrasah in the Mampang Prapatan area.

He also sent his children, Abdul Hayyi and Aisyah, to study at the school. The idea to establish the school at that time was considered to be very advanced and brilliant. In fact Islamic religious schools were still very rare. There was only the Jami'at Kheir School in Tanah Abang, which was built and managed by the habaib at time in Jakarta.

The experience of building a Roudhotul Muta'alimin school was later be the foundation of KH. Muhammad Na'im in building the Darut Tahzib School, on community self-help on his waqf land with his family in Cipete. Likewise, his experience actively participated in the construction of the Al Ihsan Mosque in Cipete, again being a reason in building the An Nur Mosque on his waqf land with his family and Ccommunity funded the construction.

To improve knowledge, KH. Muhammad Na'im also actively attended the Habib Ali Al Habsyi majelis in Kwitang and Habib Ali Bungur. Over time, KH. Muhammad Na'im' prayer to get offspring was granted by Allah SWT, he was blessed with 30 children. He hopes his sons and daughters and their descendants can continue his struggle in preaching. Preaching activities were increasingly dense and the increasing number of family members made KH. Muhammad Na'im expanded his farming business by buying land around his house and in several locations of Cipete.

His friendship with prominent scholars and habibs, such as KH. Abdur Rozak Ma'mun, Habib Ali Kwitang, Habib Ali Bungur and his duration in Mecca, have broadened his horizons of thought. His association was expanded by following the development of education and the struggle for independence in the country.

In his view the qibla of religious education in the homeland is in East Java, especially the Pesantren Tebu Ireng led by Hadhrotusy Sheikh KH. Hasyim Ash'ari. So Abdul Hayyi's first son was sent there, but he also educated his children to explore other sciences in public schools.

His proximity to Hadhrotusy Sheikh is also in line with his activities at NU. His activities in the organization brought him friends with other NU management and sympathizers, such as KH. Abdul Wahid Hasyim, KH. Idham Cholid, KH. Anwar Musaddad, KH. Ilyas, KH. Syaifuddin Zuhri, KH. Tohir Rohili, KH. Mursyidi, KH. Ishaq Yahya, KH. Ahmad Syaichu, KH. Noer Alie Bekasi, and KH. Abdul Aziz Amin. His status as one of the administrators of the Jakarta NU Syuriah led him to frequently attend NU conferences held in Java and in other regions.

In 1949, with KH. Abdur Rozak Ma'mun, KH. Jumhur attended the Indonesian Muslim Congress in Yogyakarta, on that occasion he was along with KH. Abdul Wahid Hasyim, KH. Wahab Chasbulloh and KH. Ahmad Dahlan as the witnesses of the declaration of the United States of Indonesia Government.

Guru Na`im Cipete passed away on May 12, 1973 at the age of 61 after being treated for four days at Cipto Mangunkusumo Hospital in Jakarta due to heart disease. His body was buried in the An Nur Cipete mosque complex that he established. A week before he died he still had time to inaugurate the construction of a Musholla in the Pedurenan area of South Jakarta, which was later given the name "Baitun Na'im".

Now there are two of his wife still alive, 27 sons and daughters are still alive. And grandchildren and great-grandchildren are about 300 people. Some of them take part in the field of dakwah and education such as; KH. Abdul Hayyi Na'im, KH. Muhyiddin Na'im, KH. Muhammad Fatih Na'im, Hj, Siti Aisyah, Hj, Mahmudah, Siti Sahlah Na'im. In addition, some of them devoted themselves in various government and private agencies. And in the field of education, some of his children and grandchildren study abroad. Even they played an important role in the field of da'wah, not only in Jakarta, but also in several cities in West Java and even East Java. As they work as civil servants, even, some of them also becoming doctors.

On the 40th anniversary commemoration of the death of KH. Muhammad Na'im, KH. Abdur Rozak Ma'mmun, his best friend, published a special note about his best friend. To perpetuate his struggle, his name was used as the name of the road leading to the An Nur Mosque.

2. Syaikh Dr. Nahrawi Abdussalam Al-Indunisi[66]

Dr. Ahmad Nahrawi Abdussalam Al-Indunisi is a Betawi ulama who is porductive in writing. His works include *Muhammad fil Qur`an*, *Mukhtasar al-Bukhari wa Muslim*, and *Al-Qiraat al-'Ashr*. However, what is monumental is his book entitled Al-Imam As-Shafi'i fi Madzabihi al-Qadim wal al-Jadid which has been translated by JIC and published with the publisher of Hikmah (Mizan group) in 2008 under the title Encyclopedia of Imam Shafi'i. This book, his dissertation in obtaining the Doctoral Comparative School of Al-Azhar University, Cairo. According to Prof. Sheikh Abdul Ghani Abdul Khaliq, Professor at the university, this book is a monumental work, extraordinary, and very useful as it discussed all aspects related to Imam Shafi'i. Even according to Sheikh KH. Saifuddin Amsir, one of Rais Syuriah PBNU and Central MUI board, there is no work that discussed Imam Shafi'i in the Islamic world as complete as Sheikh Dr. Ahmad Nahrawi Abdus Salam did. This book is so important thus there is not a single author on the Shafi'i school, especially in Indonesia, who did not put this book as a reference.

Betawi Ulama, born in Jakarta on August 30, 1931, is the grandson of Guru Mughni Kuningan, South Jakarta from the mother's path. His first formal education was Dutch Kindergarten. He was educated by his grandfather, Guru Mughni. Furthermore, on the advice of his grandfather, he then continued his education at Jamiatul Khair, Tanah Abang, Jakarta for high school level. In addition, he also studied from KH. Abdullah Suhaimi, the father of KH. Abdul Adzim

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[66] *The source of this writing is from the Imam Syafi`i Encyclopedia book written by the original title Al-Imam Asy-Shafi'i fi Mazhabihi Al-Qadim wa Al-Jadid and published by the Jakarta Islamic Center in collaboration with the Wisdom Publisher (PT. Mizan Publika) . Another source was a telephone interview with his daughter, Amirah Nahrawi, Lc., Monday, March 16, 2009.*

Abdullah Suhaimi, MA, the Betawi ulama from Mampang Prapatan, South Jakarta.

The search for knowledge in Egypt began at the age of 21, precisely in October 1952, when he went on the pilgrimage with his parents. After performing the pilgrimage, he did not return to his homeland. He arranged for a visa in Saudi Arabia to go to study in Egypt. In this rich country of civilization, he won a number of degrees.

A B.A degree was earned in 1956 from the Shariah Faculty of Al-Azhar University, Cairo. Then he won two M.A degrees at the same university, namely M.A majoring in justice (1958) and M.A majoring in Teaching and Education (1960). In 1961, he received his Diploma I majoring in Law, then he achieved his Diploma II in 1962, both of which were obtained at the Arab League High Academy, Cairo. Both Diplomas are equivalent to M.A. The course of his studies continues. In 1966, he received an M.A Personal Statute and Comparative School from Al-Azhar University, Cairo. His high interest in the discipline was continued by earning a Doctorate in Comparative Schools from the Faculty of Sharia and Law, Al-Azhar University, Cairo.

A number of organizational activities have been undertaken. In 1950, he created the Indonesian Hijaz Student Association (IPIH), and became its chairman until 1952. In 1953, he established the Indonesian Student Organization in Egypt (PIM) which was later changed to the Indonesian Student Association (PPI) and became its chairman until the beginning the 1960s. Then in 1970, founded the PPI in Damascus, Syria, as well as its chairman in a few years of management.

Some of his career was to become an announcer and translator on the Indonesian Radio section of the Indonesian

broadcast section (1954 to 1970). In 1958 until 1968, he became an Indonesian language teacher at the Al-Azhar Academy of Guidance and Al-Azhar Branch of the Al-Azhar University for overseas. He was also a lecturer in Indonesian at the Faculty of Indonesian Language, Ain Syamas University Branch, Cairo. From 1970 to 1974, he was a local employee of the Indonesian Embassy in Damascus and held the position of Deputy Editor in Chief of Indonesian Magazine in Arabic, published by the Indonesian Embassy. He has also been an announcer and translator of the Indonesian section of Saudi Arabia Radio in Jeddah from 1974 to 1988.

At the end of 1989, he returned to his homeland, Jakarta, the last place of his devotion until the end of his life. In Jakarta, he established the An-Nahrawi Foundation, which was engaged in printing his books, such as Muhammad fi Qur`an and others. However, this foundation was not active anymore after he died. Like other Betawi scholars, he also taught in several majelis taklim in various mosques in Jakarta, including the Al-Munawar Mosque, Pancoran, South Jakarta which is close to his home, the At-Tin Great Mosque, the Istiqlal Mosque and in the Albahhsy Wattahqiq As -Salam majlis that studied and examined the Imam Syafi'i fiqh. And now is continued by KH. Ahmad Kazruni Ishak, one of his students who became a prominent Betawi ulama.

In addition to teaching at majelis taklim, he has also been a lecturer at the Sharia IAIN Faculty (now UIN) Ciputat. Due to the distance from his residence and other activities, he only had time to teach at the IAIN for only one semester. Although he taught in majelis taklim, he was rarely called as a Kyai. Even more often called just a doctor or often called as a Sheikh. As Betawi culture H Ridwan Saidi in the book Betawi People and Modernization of Jakarta did not call him as an ulama when telling on him.

In addition to teaching, he was also listed as an administrator in the Central Indonesian Ulema Council, namely the Fatwa and Legal Commission, and even served as Chairperson of the Central MUI Food Medicine Research Institute (LP-POM), and one of the heads of the Central MUI.

On 21 Shawwal or 7 February 1999, the Betawinese and Muslims in Indonesia lost one of their best scholars. Sheikh Dr. Ahmad Nahrawi Abdussalam Al-Indunisi at the age of 68 years. He died and left a valuable work for Muslims. He was buried in a family cemetery in Pedurenan (behind JMC), South Jakarta.

F. Guru Madjid Pekojan and His Students

His full name is Abdul Madjid, born in Pekojan, Central Jakarta in 1887. His father's name is KH. Abdurrahman bin Sulaiman bin Muhammad Nur bin Rahmatullah. His great-grandfather named Rahmatullah was reportedly still a descendant of Prince Diponegoro who came in the Kebayoran Lama area for following the contest to conquer the wild tiger that was troubling the public. For his success in defeating the tiger, he was given a plot of land according to the contest rules.[67]

Guru Madjid studied religion from his own father, KH. Abdurrahman, before settling in Makkah and learned, from Sheikh Mukhtar Atharid and Sheikh Sa`id Al-Yamani. In Mecca, he explored the science of jurisprudence, usul fiqh, interpretation, hadith, and several branches of Arabic language. However, Guru Madjid was known as a pious expert in Sufism, interpreter, and especially astronomer. For students

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[67] *Abdul Aziz, Islam dan Masyarakat Betawi, Jakarta: Logos dan LP3ES, 2002, First edition, P.51*

and those who knew him, Guru Madjid was known to show a great deal, which in Arabic is called Khariqul adah. Among the extraordinary events that his students remembered were when the Madjid teacher and his students were spared the danger of being buried by the ruins of the mosque on the Pecenongan road which he was using to study Al-Qur'an.

It is said, when Guru Madjid and one of the other scholars, KH. Abdurrahman, who was teaching the Koran, suddenly he had a hunch to move the study program to the foyer of the mosque. About 15 minutes later, the main building of the mosque collapsed and only the porch remained upright. Guru Madjid also could not be separated from the history and development of the rukyatul hilal place in the Al-Musyari`in Mosque Tower, Basmol, West Jakarta, which was also inseparable from the action and involvement of Habib Usman Bin Yahya, Mufti Betawi. Habib Usman bin Yahya as a mufti who mastered various fields of Islamic sciences, including astronomy, saw at that time west of Betawi that there was a plateau, known as Pisalo or Basmol, which because of its height has never been flooded. At that time, the Basmol area was almost entirely used as an agriculture area with good weather and a view towards the western horizon and qualified to be a place for rukyatul hilal. That is why Habib Usman was enticed and made Basmol the place to conduct rukyatul hilal.

After the death of Habib Usman, in 1913, Basmol was not dimmed as a favorite place for the Betawi people to change the moon. The ulama who later replaced the position of Habib Usman was Guru Madjid. When Habib Usman died, he was 26 years old. He had compiled a book of astronomy called *Taqwim an-Nayyirain* in Arabic-Malay which became a reference for the reckoning of hilal pilgrims in Pesalo Besmol besides *Sullam an-Nayyirain*.

Once fascinated by the Pisalo Basmol area, the scholar from Pekojan even asked for his death to request that his body be buried in this place. Now, his grave is right in front of the Al-Musyari`in Mosque, Basmol, West Jakarta along with several other graves. To distinguish it from other tombs and to make it easier for pilgrims, the tomb is given a blue crystalline. The Betawi Basmol people respect him so much that every year, that is, on the 2nd week of the month of Sya`ban his haulan is always held.

Over time, the view on Pisalo Basmol towards the western horizon began to be obstructed by buildings. Especially the field paddies which are used as a place for rukyatul hilal are used as a quite wide track. Because it is no longer possible, according to KH. Ahmad Syarifuddin Abdul Ghani, MA figure and successor of the rukyatul hilal Pesalo Basmol, in 1991, the place of rukyatul hilal was moved to the Al-Musyari`in Mosque which was only a few meters behind the old place. Al-Musyari`in Mosque itself has a tower with a height of 28 meters, and is used for rukyatul hilal at a height of 25 meters from the tower. However, only at a height of 9 meters, which is the height of the mosque, actually the hilal can be rukyat. It was not only the place of rukyatul hilal that changed, but also the reckoning system that was used as a reference not only the *Taqwim an-Nayyirain* and *Sullam an-Nayyirain*, but also used Ephemeris, Newcomb, and others.

Until now, when approaching 1 Ramadhan, on the day of fasting, the Al-Musyari`in Mosque, Pisalo Basmol filled and crowded by Muslims, especially the Betawinese, who come from Jakarta and its surroundings only to see the Betawi experts use the moon to eliminate the moon. Doubt whether tomorrow is fasting or not?

Among his students who later became Betawi scholars were Mu`allim Thabrani Paseban; KH. Abdul Ghani, Pesalo Basmol (father of KH. Syarifuddin Abdul Ghani, MA); KH. Abdul Rozak Ma`mun, Tegal Parang; KH. Abdul Rahman, Petunduan; KH. Soleh, Tanah Koja; KH. Abdullah Syafi`i, College founder and leader of Asy-Syafi`iyyah institusion; KH. Nahwari, Kuningan, South Jakarta; KH. Sa`idi, Ciputat; Syaikh KH. Muhammad Muhadjirin Amsar Ad-Darry, founder and leader of the An-Nida Al-Islami Islamic Boarding School, Bekasi; KH. Najib, Tanah Abang; KH. Bakir, Rawa Bangke; KH. Abdurrahman, Bekasi; KH. Bakar, Tambun; KH. Abdullah, Kampung Baru, Cakung Barat; KH. Mukhtar, Cengkareng; KH. Mas`ud, Cengkareng (father of KH. Hasyim Mas`ud, leader of the Al-Hidayah pesantren, Basmol), KH. Tohir Rohili, founder and head of the At-Tahiriyah College; KH. Thohir, Kampung Baru, Kebayoran, Central Jakarta; KH. Mas`ud, Pesalo Basmol; KH. Muhammad Azhari, Ketapang; KH. Syarbini, Kedaung Kaliangke; KH. Mursan, Batu Ceper; KH. Mohammad Zen, Kaliangke; KH. Najihun, Kosambi Duri; KH. Abdul Wahab, Rawabuaya; and Guru Ma'mun, Rawabuaya; KH. Sukri, Batu Ceper; KH. Arsad, Batu Ceper; and KH. Amen, Batu Ceper.

1. KH. Najihun[68]

There is no clear data regarding the date of birth of this Betawi ulama from Duri Kosambi whose full name is KH. Muhammad Najihun bin H. Hud bin Baman. Only it is known that he was born around 1897 from the couple H. Hud bin Baman and Aisyah bint H. Muhammad Zen. He died in 1984 at the age of 87 and was buried next to the home of his son, KH.

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[68] *Interview with his son, KH. Abdul Mubin, HM, Sunday, October 25, 2009.*

Abdul Mubin, HM, Jalan Duri Kosambi Raya, Cengkareng, West Jakarta.

He received religious lessons for the first time from his own father, H. Hud. Then he learned from Guru Abdul Majid Pekojan, KH. Usman Perak, and GuruZen Basmol. In 1912, at a young age, 15 years he went on the pilgrimage. It is not known whether during the holy land he also learned from the scholars over there? However, after returning from his homeland, he continued to learn from the ulama mentioned above.

After completing his study, he taught in several places. He taught interpretation, nahwu, balaghah, monotheism, mantiq, and poetry (Ar-Rud). He was very expert in the Ar-Rud field so he was known by the name KH. Muhammad Ar-Rud.

His students who later became prominent Betawi scholars were Guru Ma'mun, Rawa Buaya; KH. Ali, Kosambi Duri; KH. Ahmad Zaini, Tanah Koja; KH. Arsyad, Duri Kosambi; KH. Asirun, Duri Kosambi (father of KH. Mahfudz Asirun An-Nadawy, caregiver Jami'yyah Majalis Al Ilmi Al Ittihad and Al-Itqon Islamic Boarding School, West Jakarta); KH. Abdul Hamid, the Kosambi Duri he chosed to be his son-in-law; KH. Muhammad Zen, his son who now lives in Bekasi; KH. Ahmad Baedlawi, Karang Mulya, Tangerang; KH. Ahmad Seruji, Karang Tengah, Tangerang; KH. Marhali; KH. Hamim, Karang Mulya, Tangerang who now lives in Makkah, Saudi Arabia; and KH. Nursaid, Duri Kosambi, Cengkareng, West Jakarta.

There is no writing that he made. However, he founded and led the Madrasah Diniyah Al-Fajri. This madrasa was then passed on by his son, KH. Abdul Mubin, HM, under the name Ad-Da`wah which has a legal entity. Now, the Ad-Da'wah Foundation has educational institutions in the form of Ibtidaiyyah Madrasah, Tsanawiyah Madrasah, SLTP and SMK.

2. KH. Asirun[69]

KH. Asirun was born in 130 in Duri Kosambi, Cengkareng, West Jakarta from the couple H. Selong and Hj. Asiyah. He only has a younger brother named H. Yasin. He first learned the Qur'an from his father, H. Selong at a young age. Then learned Arrud to KH. Muhammad Najihun from Duri Kosambi, student of Guru Madjid Pekojan. Then reviewing the interpretation of the Qur'an from KH. Usman Perak; read Al-Qur`an to KH. Bunyamin Gondrong, Kampung Petir; study the Qur'an from Mu`allim Nasir, Jembatan Lima; and learned the Qur'an from Ustadz Romli Kebon Kacang, Central Jakarta.

After getting enough knowledge, he then taught in several majelis taklim from village to village. What he taught were the Qur'an, the knowledge of recitation, creed, and fiqh. In addition to teaching, he worked as a farmer and planter. He married to Hj. Marfu`ah and blessed with 7 children: 4 boys and 3 girls, all of them became ulama, ustadz and ustadzah, namely: KH. Ma`ruf Asirun, KH. Mahfudz Asirun, KH. Zamasysyarif, Hj. Asmainah, KH. Masrifah, and Hj. Halimah.

His scholarship deed now passed on by his children, especially by his second child, KH. Mahfudz Asirun who is the founder and leader of Al-Itqon Islamic Boarding School, Duri Kosambi, West Jakarta. KH. Asirun died on January 15, 2010.

G. Guru Khalid Gondangdia[70] and His Students

His full name is Ahmad Khalid, originally from Bogor and married to a woman from Gondangdia. Very little data

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[69] *Interview with KH. Mahfudz Asirun, December 22, 2009.*

[70] *Abdul Aziz, Islam dan Masyarakat Betawi, Jakarta: Logos dan LP3ES, 2002, Op.Cit, P.54.*

about him can be obtained. Therefore, no definite record has been found of the earliest teachers teaching him, but he was known to have lived and studied in Mecca for eleven years. His teachers in Makkah included Sheikh Muhtar Atharid and Sheikh Umar Bajunaid.

His students who became prominent Betawi scholars were Guru Yaqub from Kebon Sirih, Guru Ilyas from Cikini, Guru Mujib from Tanah Abang, Guru Rahab from Citayem, KH. Ma`mun Abdul Karim from Rawa Belong, KH. Mukhtar Siddik from Kemayoran, and KH. Abdurrahman from Bojong Gede, and KH. Yahya Suhaimi who was appointed as his son in law. Guru Khalid died in 1946 at the age of 72. He was buried in Tanah Abang. Because his burial place would become a Perumnas flats, his body was then moved and reburied at the Karet Cemetery.

1. Guru Mujib bin Sa`abah[71]

One of the students of Guru Khalid Gondangdia was Guru Mujib bin Sa`abah from Warung Ayu, Tenabang (Tanah Abang). Not much information was received because his children had died (Muhammad, Misbah and Sirojul Huda) and the heirs were difficult to trace. He was born in 1870 and was a contemporary of Habib Ali Kwitang.

Unlike other Betawi scholars, after learning Al-Qur'an in his homeland, he did not continue his study in Mecca. He chosed to study in India. Upon returning to his homeland, he opened majelis by teaching fiqh, monotheism, morals, and reading maulids. But it was not limited to reciting maulids, he also compiled a book of Indonesian rawi mawlid written in

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[71] *Interview continued with one of his students, KH. Syukur Ya'kub, Tuesday, January 4, 2011*

Malay Arabic entitled *Bacaan Maulid Nabi Muhammad saw dalam Bahasa Indonesia* (Reading of the Birthday of the Prophet Muhammad PBUH in Indonesian language).[72] This book is a breakthrough for Muslims in Betawi as well as in Indonesia as since 1940 until now this rawi is read and has its own raw group complete with percussion instruments, especially those incorporated in the Betawi Tenabang Art Association (ISBAT). In fact, the rebana play is a specific typical of Tenabang. The advantages of this Indonesian rawi mawlid is that common people who do not understand Arabic can enjoy and appreciate the reading of the history of the Prophet's birthday. It can be understood, in contrast to the rites of Barzanji and Ad-Diba. Guru Mujib not only wrote the book of Indonesian rawi, there are also several other books in the field of jurisprudence and morals.

Guru Mujib is also known for his heroism. During the Dutch aggression II which was united with allies, Gurka soldiers fired their cannons from the Bivak Karet Cemetery to the direction of Tenabang. People ran for covering the Guru Mujib mosque. When people took refuge in his mosque, Guru Mujib with all the karoma (blessed) given by Allah. Out of the house drove the cannon bullets with the slash of his turban. This story has left an impression on the hearts of the Tenabang people and has been told from generation to generation until now.

Guru Mujib died in the 50s and was buried in one of the places around the Bivak Karet Cemetery. However, people cannot rediscover his graves because it have been covered by an apartment standing on his grave, something that is evidence of the will of Guru Mujib when he was still alive and proof of his guardianship so that one day his grave would not be visited

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72 *KH. Syukur Ya`kub called it as Rawi Melayu or Rawi Betawi*

by people and then sacred and made a person for blessing, if he wanted to sending prayers for him is enough in their respective places.

2. Mu`allim Thabrani Paseban[73]

His full name is Ahmad Thabrani Bin H. Sainan. He was born in 1901, the same year Bung Karno was born. Born in Paseban, Senen, Central Jakarta as the only child of the couple H. Sainan and Hj. Sa`ariyah. His religious education was pursued at Madrasah Unwanul Falah, Kwitang, Central Jakarta, which was founded and led by Habib Ali Kwitang.

Aside from that, he also studied from a number of kyai, including Guru Mahmud Romli, Guru Madjid Pekojan, Guru Kholid Gondangdia, Guru Yakub, and Habib Ali Bungur.

After getting a lot of knowledge, he began to teach. His students who later became prominent Betawi scholars are KH. Fathullah Harun, KH. Harun Al-Rasyid (son of KH. Fathullah Harun), Guru Mursyidi Sentiong, Guru Asmat West Cakung, KH. Husein Kampung Mangga, KH. Baidhawi Tafsir, and KH. Maulana Kamal Yusuf (son).

From his marriage, he has 15 children. 9 of them died in childhood and before marriage. His five surviving children consisted of 2 boys and 3 girls. One of his daughters gave birth to a son who is now a prominent Betawi ulama, namely KH. Maulana Kamal Yusuf.

The books were taught from various disciplines; from commentary, hadith, fiqh, nahwu, the belief in monotheism to Sufism. Among these were *Tafsir Jalalain, Hadith Bukhari, Fathul Qorib, Fathul Wahab, Ihya 'Ulumuddin, Mukhtashor*

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[73] *Telephone interview with KH. Maulana Kamal Yusuf, 3 November 2009.*

Jiddan, Alfiyah, Asmuni, and many others. In addition to teaching, he also authored a book of monotheism, according to the narrative of his grandson, KH. Maulana Kamal Yusuf, the book has not yet been published. He was also a fabric trader. He conducts his trading activities to fulfill his daily needs. His life was only filled with teaching and selling cloth until he died. He was not involved in any organization. The only organization he joined was NU DKI Jakarta, and even then only as a member of Musytasyar. Mu`allim Thabrani died on the 7th of Jumadil Awal/February 5, 1985.

H. Guru Mahmud Romli[74] and His Students

His full name is Mahmud bin H. Romli. Mostly called as Guru Romli or Guru Mahmud. Like Guru Khalid, only little information could be traced about him. He is the biological brother of H. Murtadho bin H. Romli, a Betawi ulama whose name is enshrined as the street name (Jl. H. Murtadho) in the Paseban area, in front of Pramuka Market, Central Jakarta. Thus, Guru Mahmud Romli was still a descendant of Tanbih Badung, aristocrats and warlords from Ternate who migrated to Kalimantan and then joined Fatahillah forces to storm the Portuguese in Sunda Kalapa and later settled and died in Sunda Kalapa.[75]

Guru Romli went to the holy land with his parents and three siblings. However, all of his family members died in the Holy Land, except Guru Romli. He then wandered in the Arabian Peninsula alone for almost 17 years. He had worked as

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[74] *Abdul Aziz, Islam dan Masyarakat Betawi, Jakarta: Logos dan LP3ES, 2002, First edition, p.55-56.*

[75] *Interview with Prof. Dr. Musa bin Fathullah Harun, descendant of H. Murtadho bin H. Romli, Saturday, August 7, 2010.*

a member of a trade caravan safeguard unit across the Saudi deserts to maintain his life.

Some of his customs in Saudi Arabia carried to his homeland, like riding a horse. To finance his life in the homeland, he traded birds and rocks. Despite the opportunity to become a headman, he refused to work and only expected the "salaries from God alone".

Although Guru Romli has a great posture like "hero", he was also known as an ulama tafsir (commentary scholar). Guru Romli died around 1959 at the age of 93. His Betawi Students are KH. Muhammad (Mu`allim Muhammad or Guru Asmat) from West Cakung, Mu`allim Syafrie from Kemayoran, and Mu`allim KH. M. Syafi`i Hadzami.

1. Guru Asmat[76]

His real name is Ahmad. However, he was called by the name Asmat by his fellow students. The name Asmat was then more popular and known to people than Ahmad. He was born in Kampung Baru, Cakung, North Jakarta in 1904 from the couple Kuncung bin Ringgit and Fatimah bint H. Rusin bin H. Jirin bin Gendot. The exact date and month of birth is unknown. His parents only have two children, he himself and his younger brother H. Junaidi. Guru Asmat died on Sunday before dawn at the end of the month of Sya'ban in 1987 at the age of 83 years. His parents died-when Guru Asmat was at a young age (age 4 years) and his younger brother was only 2 years old-respectively in the same year (1908). The first who died was his mother, Fatimah, and then his father, Kuncung.

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[76] *Interview with heirs on December 5 and 7, 2009.*

Like the story of the Prophet Muhammad, he was then taken care of by his uncle (younger brother of the mother), namely H. Anwar bin H. Rusin or commonly called as H. Noar. During this parenting, his uncle was visited by a kyai so that H.Noar and Solihin (brother of H. Noar) really took care of the small Asmat as in the future - he would become a great person. H. Noar has more love for the little Asmat, than to his own children. For example, if H. Noar buys a sarong, he would give the best to a small Asmat, while his children were given the usual one. Thus the term emerged among the children of H. Noar, "everything-bit by bit for Ahmad (Asmat)." In fact, the Asmat got part of his inheritance (gift as a will) in the form of a plot of land and others when H. Noar died.

In the first time a small Asmat learned from Guru Amat, Sukapura for 3 (three) years. Guru Amat is father of KH. Dzinnun. Then at the age of 8 years, he learned from Mu`allim Thabrani, Paseban for 2 (two) years. It was at Mu`allim Thabrani's place that he was known by the name Asmat, the name that was attached until his death. The name Asmat was given by his fellow students Mu'allim Thabrani. He was known for being runny and critical. He often asked Guru Thabrani the impossible things so that Guru Thabrani felt overwhelmed and finally took the little Asmat to Guru Mahmud to get the next religious lesson. In addition, he also studied from Guru Aim, Kuningan. He is a type of learner who is very hungry for knowledge. The more you continue to study, the more you feel you are not knowledge. This could be proven that many teachers he has visited to gain deeper knowledge. Moreover, he also learned from Guru Marzuqi, Cipinang Muara (together or in a batch with KH. Noer Alie), from Guru Mughni, Kuningan; from Guru Abdul Madjid, Pekojan, from Guru Abdussalam / Guru Salam, Rawa Bangke (Rawa Bunga); from Guru Marwan, Tanjung Priok. Even to Mu`allim KH. M. Syafi`i Hadzami who

was also his student at the same time. He did not hesitate to study even though he was advanced in knowledge. In addition to the ulema, he also studied from the Habaib Betawi: Habib Ali Kwitang, Habib Ali Bugur, and Habib Umar Condet.

After he felt that he had enough knowledge, he began to teach and open the majelis in his home. Many of his students later became prominent Betawi scholars, such as Sheikh KH. Muhadjirin Amsar Ad-Darry (founder of An-Nida Al-Islami college, Bekasi), Mu`allim Rasyid (KH. Abdullah Rasyid, founder of Ar-Rasyidiyyah college, Kampung Mangga, North Tugu, North Jakarta), KH. Abdullah Azhari, KH. Zaini Maliki (becoming his son in-law), KH. Badruddin (his biological son, the father of KH. Hifdzillah), and KH. Murtaqi (also becoming his son in law). The books taught were: *Tashrifatul Af`al* (ilmu shorof), *Al-Ajurumiyyah* (ilmu nahwu), *Mukhtashar Jiddan* (ilmu nahwu), *An-Nahwu Wa Syarhuhu Lisyaikh Kholid* (ilmu nahwu), *Hasyiyatun `Alaa Al-`Asymawi* (ilmu nahwu), *Syarhu Al-Makuudi `Ala Al-Ajurumiyyah* (ilmu nahwu), *Tashil Nail Al-Amani Fi Al-`Awamil An-Nahwiyyah* (ilmu nahwu), *Ath-Tharo`if Min Syudzur Adz-Dzahabi* (ilmu nahwu), *Matan Safinatun Najah* (ilmu fiqih), *Matan At-Taqrib Wa Syarhuhu Fathul Qarib Al-Mujib* (ilmu fiqih), *Fathul Mu`in Wa Hasyiyah I`anah Ath-Tholibiin* (ilmu fiqih), *Risalat Fi Al-Isti`arah Lisyaid Dahlan* (ilmu bayan), *Jauharul Maqnun* (Balaghah), *Idhohul Mubham* (ilmu mantiq), *Kifayah Al-`Awwam* (ilmu kalam), *Waraqat Imam Al-Haramain* (ushul fiqih), *Lataiful Isyarah* (ushul fiqih), *Alluma* (ushul fiqih), *Bidayah Al-Hidayah Lil Ghazali* (tasawuf), *Risalah Al-Mu`awanah* (tasawuf).

In 1948, he went on Hajj for the first time accompanied by two of his son in laws, KH. Murtaqi and H. Harun (younger siblings of KH. Murtaqi who also became his son in law). When the ship he was traveling began to dock in the port of Jeddah,

and he was still in the ship, his student who had arrived in Mecca to continue his study, Sheikh KH. Muhadjirin Amsar Ad-Darry, welcomed him joyfully and came to him on the ship in an emotional atmosphere. He and his two son in laws were really facilitated by his students, from meals to lodging, in Jeddah and in Mecca. While in Mecca, he was invited by his students to thisake lesson from his teacher. Because that Guru Asmat was very fond of knowledge, he was very enthusiastic about taking the lessons in Mecca. Even to the point of eating he sacrificed to be postponed in order to get droplets of knowledge from leading Makkah scholars at that time. Narrated by KH. Murtaqi, Guru Asmat got a syahadah from one of the teachers of Sheikh KH. Muhadjirin Amsar Ad-Darry, namely Sheikh Yassin Al-Faddani.

Returning home, he was increasingly keen to teach. He did not charge the students who learned from him. To repay the knowledge he gave, the students were only asked to perform *nimba bandring* (taking water by using two cans at once) to irrigate his garden and replace the gurame pond water he had. Aside from teaching, he also works as a farmer, and rancher. He has cattle and milk goats to meet the needs of his life and his family. In addition, he also has gurame ponds, rice fields and banana fields.

In 1973, he returned to the pilgrimage for the second time with his wife Fatmah. For this second pilgrimage, he did not come out costs. All costs were borne by his student, H. Syafi`i. There was an interesting story on the second pilgrimage, tthehat showed his prosperity and pride. At the Grand Mosque, his money and his wife's money were stolen. He then prayed to Allah SWT. Not long after, the money returned before him. But, he did not want to take it. He left and left the money lying on the floor.

Aside from having karomah, Guru Asmat was well known for his charisma. One day, he wanted to go to teach. There was a cockfighter who saw him pass. Embarrassed by Guru Asmat, this gambler squeezed his fighting cock between his thighs to avoid being seen by the Asmat teacher. After Guru Asmat passed his sight, he saw the fighting cock, his favorite chicken, suffocated to death.

Another story is about a turban. There was a hero in the Sukapura area, which has rice fields. He acted arbitrarily by monopolizing the irrigation of rice fields. He opened the flow of rice fields only to irrigate his fields, while other people's fields, including those of Guru Asmat, did not get water. He did not hesitate to hack anyone who wants to close the floodgates he opened. One night, Guru Asmat who did not know because his rice field did not get water, came to the sluice monopolized by the Jagoan. Guru Asmat then closed the floodgates so that they flew into the fields of others and theirs. Guru Asmat then returned to his home. However, his turban was left at the floodgates. Shortly after Guru Asmat returned, the jagoan came. When he saw Guru Asmat's turban, he did not dare to open the floodgates. The jagoan returned home. Shortly thereafter, he returned to the floodgates. He saw that there was still the turban of Guru Asmat, so he didn't open the floodgates. This incident continued until morning.

The great charisma he has, did not make him arrogant and endearing. He was very tawadhu, low profile, and respect anyone. If he walked and met someone, he would first say hello while raising his right hand and placed it next to the right side of his head as a sign of respect. He did it to everyone he met, regardless of whether the person who was given his greetings responded or not. This habit could be embarrassing and get a lawsuit from his children who often accompany him. Guru Asmat only said that "They do not know the prophet's sunnah

about the virtue of giving priority to greetings." He also gave extraordinary respect to his teachers. For example, he was not awkward to kiss the hand of his teacher, Mu`allim KH. M. Syafi`i Hadzami whose age is much younger than him even deserves to be his student. Although mu`allim himself did not want to be kissed by his hand, but often cheated because when shaking hands, Guru Asmat hurriedly kissed Mu'allim KH's hand. M. Syafi`i Hadzami and immediately replied by mu`allim by kissing the hand of Guru Asmat.

April 19, 1987, News of Guru Asmat's death began to spread. Ath-Thahiriiyyah Radio also broadcasted this sad news. Thousands of people came to mourn. Many ulemas and habaib Betawi, Jakarta, came to mourn. KH. Noer Alie, KH. Thohir Rohili, KH. Muhadjirin were among them. Mu`allim KH. M. Syafi`i Hadzami, requested that the deceased's face not be covered before he arrived. When Mu`allim KH. M. Syafi`i Hadzami came and looked at the face of the deceased. A moment later he stamped his right index finger, and wrote on the forehead of the deceased, "*hadzza min auliyaillaah ...*" That day, a waliyullah left a deep impression, leaving several papers among them in the form of prayer, and knowledge that continues to flow and flow. His students and his successors until then Allah SWT himself ended it.

2. KH. Fathullah Harun[77]

His full name and title are KH. Fathullah Harun Bin H. Harun Bin H. Murtadho.[78] He was born in Jakarta in 1930,

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[77] *Interviewed with his two sons, H. Fachruddin Fathullah Harun in Central Jakarta, August 27, 2009 and Prof. Dr., KH. Musa bin Fathullah Harun, in Sungai Buloh, Selangor, Malaysia, 18 to 21 November 2009*

[78] *His grandfather, H. Murtadho, was a descendant of Tanbih Badung, one of the royal nobles of Ternate and migrated to Kalimantan. According to his heirs that*

precisely in the Pramuka area near Paseban Market, Central Jakarta. His grandfather, H. Murtadho, was a prominent figure there. Now the name of his grandfather is enshrined as the name of the street in the area of his birth. Regarding the date and month of birth, it is not known clearly because at that time, especially in Betawi, very few parents recorded the date and month of birth of their children.

His formal education was taken at Madrasah Unwanul Falah, Kwitang which was founded by Habib Ali Kwitang. He then sent his parents to Meer Uitgebreid Lager Onderwijs (MULO), a junior high school now using Dutch as the language of instruction. Many people who disagree with H. Harun's decision to send their children to MULO. "*Ape mau jadi orang Belande tuh si Fatah*." ("is it true that Fatah want to be a Dutch?") They said. While attending school, he also learned from several Betawi habibs and scholars, such as Habib Ali Kwitang, Habib Ali Bungur, Habib Alwi bin Thahir al-Haddad, Mu`allim Thabrani Paseban, and Guru Mahmud Romli, his biological uncle. From the training of his teachers he was forged into a qualified Betawi ulama. Like other Betawi scholars, he taught and delivered lectures. His lectures amazed the listeners. The people also realized that the decision of H. Harun to send his child to MULO School did not make his child a Dutch who was not touched by religious values. Indeed H. Harun also compensated him with religious education by handing him over to be educated by the habaib and Betawi scholars. His scholarship even more famous when on one occasion, witnessed by thousands of people, his teacher, Habib Ali Bungur, united him a brother relationship with Habib

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Tanbih Badung joined Fatahillah forces to fight against the Portuguese in Sunda Kalapa. But the correct version is the opinion of Prof. Dr., KH. Musa bin Fathullah Harun that Tanbih Badung joined forces with Sultan Agung to demolish the Dutch invaders, the VOC, in Batavia.

Muhammad (biological son of Habib Ali Bungur) along with two other prominent Betawi scholars, namely KH. Abdullah Syafi`i (founder of the Asy-Syafi`iyyah institution) and KH. Thohir Rohili (founder of At-Thohiriyyah institusion).

Along with nine other scholars led by Nasruddin Latif, he was invited to visit several cities in several countries in 1956, those are: Moscow, Russia, Beijing, China, and Malaysia. When he and his entourage visited the State of Johor, he met with his teacher while in Jakarta, namely Habib Alwi bin Thahir al-Haddad who had been appointed as Mufti in the State of Johor. The meeting between students and teachers was very touching. He embraced the student as if he did not want to be released again. KH. Fathullah Harun was then invited by Habib Alwi bin Thahir al-Haddad visiting around Malaysia and was introduced to his fellow habaib and scholars and other figures there.

From Malaysia, he returned to Jakarta. After only three months in Jakarta, he was invited by his teacher to preach Islam in Malaysia. While carrying out da'wah in Malaysia, a confrontation took place between Indonesia and Malaysia. He also could not return to Indonesia. The recitation congregation and the people there, asked him to remain in Malaysia. There is one greeting from the congregation who was quite entertaining himself "*Ustadz, yang bertikaikan para pemimpin kita. Kita sebagai rakyatkan tidak. Apalagi kita sesama saudara serumpun, konflik seperti ini tidak akan lama berlangsung*." ("Ustadz, who betrothed are our leaders. We as people do not. Moreover, we are allied relatives, this kind of conflict will not last long.") Finally, he decided to stay and continue his preaching in Malaysia.

During his stay in Malaysia, he left his wife and children. There are 10 (ten) children from the first wife:

Fatimah, Harun Al-Rasyid, Musa (Musa Bin Fathullah Harun), Ibrahim, Bahriah, Hurray, Nasruddin, Fakhruddin, and Ikhlashiyah. From the second wife there are 6 (six) children, namely: Solahuddin, Murtadho, Mukhlish, Maemunah, Makki, and Mahmud.

In Malaysia, he lived in Kampung Baru, Kuala Lumpur. And for 14 (fourteen) years he preached and taught in Kuala Lumpur, Malaysia (1959-1979) has familized his name as a prominent scholar. Not only because of his status as an Imam at the State Mosque, Kuala Lumpur, Malysia. However, some of his pioneering ideas which are very useful for the formation and empowerment of Muslims in Malaysia and are still carried out today, namely: *Kuliah Subuh and Tabungan Qurban* (Fajr Lecture and Sacrifice Savings). Fajr Lecture, lecture after Fajr prayer, which is now a permanent program of mosques throughout Malaysia, is his pilot idea. The first time he held it in the mosque where he lived in Kampung Baru, Kuala Lumpur. Many people attended the morning lecture majelis, even many of the congregation come from outside Kampung Baru. Whereas he coined sacrifice saving as many Muslims were unable to buy qurban animals on the day of Eid al-Adha, even though they could afford it.

After the confrontation between Indonesia and Malaysia ended, some of his family followed him to Malaysia, including his son, Prof. Madya Dr. Musa Bin Fathullah Harun. In 1979, he was asked by senior Abdudrrahman, North Sumatra, East Malaysia to live and settle in Sarawak more or less until 1985. During his stay in Malaysia, both in Kuala Lumpur and in Sarawak, he also taught several books, such as Ihya Ulumuddin, Riyadhusholihin, Aqeedah Islam, and Fiqhul Islami by Sulaiman Rasyid. Besides lecturing and teaching books, he also authored several books, namely: *Tarjamah Wasyiatul Musthafa, Tarjamah 'Azizul Mana' (Ratib Al-*

Attas), and Mifathussa`adah (Collection of Islamic question and answer).

KH. Fathullah Harun died at the age of 74 on the sixth day of Ramadan in 1987, in the city of Makkah. He was buried in the cemetery of Ma'la, Makkah next to the grave of Siti Khadijah RA. There is an interesting story in the funeral process that shows how Allah honored him. On the day he died, the prominent local clerics also died. Both bodies were both prayed at the same place and time. Whereas in Ma'la Cemetery, two graves have been dug up. One cemetery was prepared for local prominent scholars right next to the grave of Siti Khadijah RA. As for the late KH. Fathullah Harun was prepared elsewhere. When the body was removed and arrived next to the grave of Siti Khadijah RA, it turned out that the body that was lifted was not the body of the local ulama, but the body of KH. Fathullah Harun. There is an unwritten regulation in the Ma'la Cemetery, that is, if the body is in the cemetery, then it must be buried where the body is placed and may not be moved to another place.

I. Betawi Ulama Not Directly Connected with Six Prominent Betawi Teachers, Comparents or Still Their Descendants

1. Sheikh Abdul Ghoni Mertakusuma[79]

Sheikh Abdul Ghoni Mertakusuma or also known by the name Wan Gani was born in 1800 and died in 1933. He was appointed as Mufti Betawi by the Dutch East Indies Government before Habib Utsman bin Yahya.

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[79] *Files from dari Iwan Mahmoed Al Fattah*

According to one of his great-grandchildren's statements that Habib Husein bin Umar bin Hud Al-Attas from the land of 100 Tanjung Barat once said that Sheikh Abdul Ghoni Mertakusuma was a great guardian of his time. One lecturer in Al-Azhar, Egypt was also very impressed and also said that the science of Sheikh Abdul Ghoni Mertakusuma was very high and deep. He recognized that one of his students who came from Indonesia came to one of Sheikh Abdul Ghoni Mertakusuma's students to write a commentary on *Tafsir Bismillahirrahmanirrahim*, and the A-Azhar student in making the interpretation of bismillah relied on the sanad of Sheikh Abdul Ghoni Mertakusuma which was held by one of his children. For this the student won a Bachelor's degree (Lc.).

KH. Idham Kholid also sought a prayer from Al-Fatihah hat had Sanad. After searching for long time he actually got information in Mecca that the holders of the Sanad prayer was in Jakarta. KH Idham Kholid was very surprised, then later met with one of the sons of Sheikh Abdul Ghoni Mertakusuma to get the prayer certificate.

Sheikh Abdul Ghoni Mertakusuma or Wan Gani or Prince Abdullah Ghoni is grandchildren of the Great Betawi Ulama Kayu Putih, Tanah Tinggi, East Jakarta (now the area is named as Pulo Mas – a Horse Race) named Datuk Kidam. His father's name was Pangeran Abdullah Syafi'i who was also a scholar. Datuk Kidam himself was the first person who established Islamic boarding school in Kayu Putih Tanah Tinggi (now gone). Datuk Kidam was also as pious as Sheikh Abdul Ghoni Mertakusuma. At that time or in the mid-19th century, the Kayu Putih Tanah Tinggi area was famous for its prosperous earth yields, so that many people called it as he Beautiful Village of the Storyland dtheue to fertility of the crops there.

It is not known where did Syaikh Abdul Ghoni Mertakusuma study and who was his teacher? However based on the description of his son and also his great-grandchildren, Syaikh Abdul Ghoni Mertakusuma had studied in Aceh and most likely had also studied in Makkah as he had had the number of pilgrimages and did not directly go back to Indonesia.

His field of preaching was not only in Betawi. He also often toured the archipelago such as Aceh, North Sumatra, Palembang, West Java, Central Java, East Java, and others. Even though he often toured the archipelago and had also studied in Aceh and also several other regions, his personality was much closed. He was a mastur scholar. His world life has really been thrown away, he studied the world of macrifat more, it can be said that his life pattern is Zuhud and Wara. Sheikh Abdul Ghoni Mertakusuma is really not a typical world scholar, he lives like Uwaish Al-Qorni, in a world rarely known but when thousands die, and people spill over to visit his body.

2. KH. Ahmad Djunaidi[80]

KH. Ahmad Djunaidi was born in 1911 AD/ 1329H. Firstly he studied from Guru Haji Muhammad Ali (Guru Sa`ali), then from Guru H. Isma`il. Then from Guru H. Abdul Rahim Bin Basnawi, Kuningan and from Guru H. Abdul Salam Bin H. Hasni (Guru Salam, Rawa Bangke / Rawa Bunga, Jatinegara). In 1931 AD/1349 H, he went to Makkah Al-Mukarramah and studied from several scholars, they were: Sheikhul 'Alim Al-'Allamah Muhammad Ali Bin Husein al-Maliki al-Makki, al-'Alim al -`Allamah as-Sayyid Muhammad Amin Kutbi, Sheikh Ahyad Al-Bogori, al-Faqih Sheikh

[80] *Manaqib KH. Ahmad Djunaidi*

Muhammad al-Fathoni, Sheikh Husein Bin Abdul Ghani al-Palembangi, al-'Alim al-'Allamah az-Zahidul Barakah Mufti Asy-Shafi'iyyah Sheikh Umar Bin Abu Bakr Bajnid, Sheikh Sa`id Bin Muhammad Bin Ahmad Yamani As-Shafi'i, Sheikh Idris Bin Sam'un al-Banteni (learning to read the qira`at Al-Qur`an narrations of Hafsh, Warasy, Ibn 'Aru, As-Susi, and Ibn Kathir).

After six years studying in Mecca, in 1937/ 1355 AH, he returned to Indonesia, his homeland. In Indonesia, he again seeked knowledge from Habib Ali Kwitang by reading in front of him the Book of the Six Famous in the Islamic World or commonly referred as al-Kutubus Sittah, namely: Sahih Bukhari, Sahih Muslim, Al-Jami` At-Tirmidzi , Sunan Abu Daud, Sunan An-Nasa`, and Sunan Ibnu Majah.

In 1950, he became a government employee by becoming a member of the Jakarta Religious Court. His career as a government employee rose continuously. But because of this career, he often moved places of assignments. In 1954, he was assigned as deputy chairman of the Jakarta Religious Court, in 1958, he was assigned as head of the Tangerang Religious Courts; in 1959, he was assigned as chairman of the Bogor Religious Court; in 1960, he was again assigned to Jakarta. In 1962, he was sent by KH. Ahmad Zabidi and went to Makasar, South Sulawesi as chairman of the High Islamic Court. However it did not take long time as in the same year he had to return to Jakarta. In 1972, he decided to retire from all governmental duties. He then concentrated on learning (reciting) and teaching (giving recitation). He learned from Habib Ali Bungur. From this Habib Ali Bungur, he got a certificate, both special and general.

He also studied from Habib Zein Bin Abdullah Al-Idrus. He has great ove for habaib. This love led him To visit and have

silaturrahim to habaib and scholars who make habaib and scholars devote their attention to him. Like Habib Ali Bin Ahmad Bin Abdullah Al-'ththas, Pekalongan, who had strapped rida (sorban) to him during the haul event of Kiai Thahir, the author of the book Dala`il in Pekalongan. Likewise, Habib Abdul Qadir Bin Ahmad As-Segaf who had also put on a white kufiyah (skullcap) and bribed karoma to him on the 25th of Ramadan in 1397H at the residence of Habib Ali Bungur. Likewise, Sheikh Ilmuddin Muhammad Yasin Al-Padangi AL-Makki As-Syafi`i gave him ijazah from his compositions and narrations.

Through Sheikh Muhammad Yasin Al-Padangi, he also obtained an ijazah from As-Sayyid Abdul Aziz Bin Muhammad Bin As-Sadiq al-Hasani and also from his As-Sayyid Abdullah Bin Muhammad Ash-Sadiq's biological brother. One of his students who became a prominent Betawi scholar was KH. Sabilalrasyad.

KH. Achmad Djunaidi died on 15 Shawwal 1417 H/ February 1997 AD and was buried in the waqf funeral of Menteng Dalam, South Jakarta.

3. KH. Abdul Hanan Sa'id[81]

KH. Abdul Hanan Sa`id was a Betawi ulama who born in Serang, Banten on April 4, 1923 and died on February 25, 2000, at the age of less than 77 years. Small Hanan started his formal education in elementary school at the age of 8 years and finished in 1936. In 1937, he continued his education to Madrasah Ibtidaiyah and finished in 1941. After completing his basic education, he continued his education to the Tsanawiyah

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[81] *Interview with KH. Ali Saman, Tuesday, November 14, 2006 and Interview with KH. Abdul Mafahir, MA, Monday, November 27, 2006*

madrasa for four years. In 1950, Hanan, who was 27 years old, decided to return to the study of religion, especially the science of the Qur'an, at the Quranic Boarding School.

His profession as a teacher began in 1942 when he began teaching at Madrasah Al-Ihsaniyah Serang, Banten. In 1950, he then moved to Tambun, Bekasi and continued his teaching career at Madrasah An-Nasyi`ah. A year later, 1951, he moved to Jakarta, onwards, and became a caregiver at Ma`had Ta`lim al-Qur`ân. In addition to being a caregiver at the ma`had, he became a religious teacher in several places such as the Veterans Disability Corp, in the police association of Section III Pasar Baru. In 1956, he was trusted to be the head of the Manhalun Nasyi`in madrasa located in Central Jakarta. In 1959, he was declared to have passed the exam as a Religion Teacher and gained status as a Civil Servant.

The title "Kyai Haji" was given by the community to Abdul Hanan Sa`id after returning from the pilgrimage in 1973. The title was indeed worthy as his work was increasingly prominent in the community, especially the Betawinese. Likewise with his career that was increasingly advanced. Started when he became Head of the Second Level Religious Information Office, North Jakarta in 1961. Moreover he was appointed as Head of the West Jakarta City Religious Information Office in 1968. In 1973 (after performing the pilgrimage), he was also appointed as the Head of Religious Information Inspection City of Central Jakarta. On May 11, 1979, his career as a civil servant (PNS) ended. However, his profession and job as a kyai and teacher of recitation and al-Qur'an increasingly prominent.

KH. A. Hanan Sa`id has a lot of experience both in terms of work and activities that touch all segments of the community. He is a teacher, lecturer (at Darul Hikmah College,

North Jakarta), a coach, judge or MTQ and MHQ judge, writer and preacher. He would like to attend even if it merely being a MTQ judge with kindergarten and teen age participants. In fact, he was once the Chairman of the MTQ Board of Transvestites who was held at Sasana Langen Budaya TMII East Jakarta on December 15, 1990.

His da'wah field expanded when he was asked to become a member of the Lajnah Pentashih Mushaf al-Qur`ân (the Mushaf Quranic checker) Ministry of Religion of the Republic of Indonesia from 1993 to 2000. KH. A. Hanan Sai`d was known as an expert in the Tajweed field. It could even be said, he was one of the rare scholars in Indonesia who mastered the sciences and qira`at al-Qur`ân. This could be seen when the Government of the Republic of Indonesia, through the Ministry of Religion, awarded him as "Hamalah al-Qur'an from Jakarta" because of his experience and services in advancing education and development of the Qur'an in society. He has a very solid experience. His experience as chairman or coordinator of the MTQ or MHQ panel of judges was approximately 150 times, from 1953 to 1993, both for local and national events. If added to his position as a Member of the Board of Judges of MTQ and MHQ, from 1953 to 1999, he had 255 times for local, national and international events. Whereas as a guide for qori` and qori`ah for DKI Jakarta ambassadors for MTQ and MHQ, starting from 1962 to 1993, he continued to attend 32 times. From his activities in teaching the knowledge of recitation and qirâ'at al-Qur`ân, many of his students or training center participants who have received training from him became international qori` and qori`ah, such as H. Nanang Qosim, H. Muammar ZA, H. Muhammad Ali, H. Muhammad Dong, Hj. Saidah Ahmad, and Dra. Hj. Maria Ulfa.

One contribution of his thought which is very important and a controversy among Tajweed experts is his discovery of *qalqalah akbar*. As it is known that there are two qalqalah in tajwid science, namely qalqalah shugra and qalqalah Kubra. While he considers that there are three, with additions, which in his terms he called as qalqalah akbar: qalqalah which is more than qalqalah Kubra. Qalqalah akbar, for example, can be found in the pronunciation of *watabb* in Q.S. Al-Lahab.

The book Taysîr al-Musykilāt fî Qirā`ah al-Âyāt (hereinafter abbreviated as Taysîr) is a masterpiece of KH. Abdul Hanan Sa`id. In addition to the book Taysîr, there are other works, namely: Risalah Pegangan Khatib, Miftâh at-Tajwîd Juz I dan Juz II, al-Masâ`il at-Tajwîdiyyah Jilid I dan Jilid II, al-Asytât fi al-Hikâmi wa al-Fawa`id wa al-Maqâlât. His expertise in the science of Tajweed was appreciated by the government of the Republic of Indonesia (through the Department of Religion) by awarding him as Hamalah al-Qur'an.

The compilation of the book Taysîr is the fruit of his perseverance. or decades. Because, the contents are derived from the notes he wrote as a trainer; when the qori and qori`ah and hafidz and hafidzah found difficulty in reciting certain letters or verses of Qur'an according to the history of Imam Hafs. This difficulty was experienced when they took part in each training center (training center) to attend the First National Level MTQ event in 1968 to the Sixth National Level MTQ in 1991.

His students who became prominent Betawi ulamas were KH. Abdurrahman Nawi (Founder of Al-Awwabin institution), KH. Ali Saman (Caregiver of Manhalun Nasyi`in), and KH. Abdul Mafahir Rawa Belong.

4. KH. Abdurrahim Rojiun

His real complete name and title is Dr. KH. Abdurrahim Radjiun Bin Muhammad Radjiun. He was born in Jakarta on May 12, 1955. He was the son of mu`allim Rojiun Pekojan, a prominent Betawi ulama who was a contemporary and had close friendships with KH. Noer Alie, Bekasi, KH. Abdullah Syafi`i (founder of Asy-Syafi`iyyah college) and KH. Thahir Rohili (founder of Ath-Thahiriyah College). If traced his father's lineage, he still has a kinship with Habib Husien Luar Batang because of his kumpi (from Betawi which means his grandfather's grandfather), namely Abdul Halim was buried in a complex with the Habib Husien family in the Kramat Luar Batang Mosque.

In his youth, Abdurrahim Rojiun was a journalist at Media Indonesia in the late 70s. He was also a permanent preacher at the State Palace before deciding to leave as a permanent preacher at the State Palace to totally develop the Sufi teachings in the midst of society. He did not refer to his Sufism as a tariqat, but as a congregation of blessings which he named Istirhami (the group that always asked for Allah's grace).

Jama'ah Isitrhami practiced reading shalawat called shalawat al-istirham that has been composed by him. The core teachings of Sufism are to spread the grace of Allah to all beings while continuing to be grateful for all that has been given by Allah SWT.

He, who was called by his followers as Abie Bismillah, compiled a book called mirats and turats. Mirats is a collection of 99 qudsi hadith, according to which they contain 99 secrets of Allah's love. While Turats contains a recording of his journey with his friends and about his advice which became the teachings. Students and teachings are not only spread in the

Betawi lands, even to the Middle East, Malaysia, Brunie Darussalam, Australia, the United States, Canada, and Mexico. He died on July 28, 2008. His student who was a prominent Betawi scholar in Rawa Belong was KH. Abdul Mafahir.

5. KH. Abdur Razak Ma`mun

His full name is KH. Abdul Razaq bin Ma'mun. He was born in the month of Rabi`ul Awwal 1335H/1916. He was the grandson of Guru Muhammad Mughni, the great ulama of Kuningan, South Jakarta from the maternal line. There was no certainty on his history education in childhood until adolescence, but people knew him from the actions and the works he carved. One of his passions was to establish the Madrasah Raudhatul Muta'allimin with a legal entity foundation.

The story of the madrasa establishment began in early 1945, he along with two other Betawi kyai (KH. Ali Syibromalisi and KH. Abd. Syakur Khairy) followed the Nahdhatul Ulama Muktamar organized by the PBNU at the Tebu Ireng Islamic Boarding School in Jombang East Java. A few days before his departure to East Java, the three of them gathered at the residence of H. Abd. Rachim bin Jahip to prepare the appropriateness of self-equipment in events that were considered very important and large.

Upon returning from joining mu'tamar, the three scholars were armed with knowledge accompanied by noble, sincere intentions and far-sighted views in aspiring and carrying out the mandate that had been received in order to advance the Religion, Nation, and State in Islamic education and teachings that were understand Ahlussunnah Wal

Jama'ah, then the three scholars began to develop their vision and mission to establish an educational institution.

These noble ideals supported and blesede by the Kuningan scholars of South Jakarta including: KH. Abdulloh bin H. Suhaemi, KH. Sahrowardi bin Guru Mughni and KH. Rahmatulloh bin Guru Mughni, as well as a very extraordinary reception from the Kuningan Mampang community and more encouraging support from entrepreneurs in South Jakarta, especially Kuningan-Mampang.

With the initial capital from the purchase of land in Kuningan Mampang, the pioneers continued to approach entrepreneurs to expand land purchase and develop a madrasa education in the vicinity, the founders were supported by several dairy entrepreneurs in Kuningan and other entrepreneurs in South Jakarta, as well as the moral and material contributions of the people of Kuningan and Mampang who were so enthusiastic to establish an educational institution.

Among the entrepreneurs and donors who contributed a lot of thoughts, energy, property and objects for the purpose and objectives were H. Abd. Rachim bin Jahip, Sayid Abdullah Baumar, KH. Abdullah Suhaemi, H. Abdul Manaf Tohir, H. Ishakbin Muhasyim, H. Mardani bin Ahmad, H. Muhamad Thoha from Kuningan, H. Entong from Mp. Prapatan, H. Mustofa from Duren Tiga, H. Pentul, H. Zaenudin, H. Ishak bin Salim from Gandaria. In August 1945 an educational institution was formed which was named "The Madrasah Foundation Raudhatul Muta'allimin led by KH. Abdurrazak Ma'mun location on Jalan KH. Abd. Rochim (Jalan Kuningan Barat Raya) Kelurahan Kuningan Barat Kecamatan Mp. Prapatan RT. 003 RW. 002. in this location it was used as the "INITIAL POINT" of the physical building of the madrasa,

which was done in mutual cooperation by the Kuningan, Mampang and surrounding communities but its physical form was still very simple.

The transfer of the headmaster of Madrasah Tsanawiyah Negeri 1 school, Mr. H. Ahmad Chaerani H. Mardani, BA became the supervisor of the Tsanawiyah level education in Mp. Prapatan then with the experience gained since his leadership in MTsN 1 he was with the principal of the Ibtidaiyah school Mr. Samani, Rifa'I Ishak and secretary 2 of the Foundation Mr. H. Muhamad Zakky Abd. Razak Ma'mun created a team that essentially prepared to reopen Tsanawiyah level education based on assignment letter number: 020 / YRM / 3/1994 by the board administrators (H. Ishak Muhasyim and KH. Siddiq Fauzi) to open the Tsanawiyah Raudhatul Muta'allimin madrasa for the year the teachings of 1994/1995.

He was not only known as the founder and leader of the madrasa, but also known as the ' lion of podium', his name was known by almost the entire population of Betawi at the time. His work began to be known by people when in the 1950s and 1960s, he became the main lecturer in Kwitang, in the majelis Habib Ali Kwitang, so he becoming the favorite of Habib Ali Kwitang.

In addition, he is very concerned with the education of his students. One concern is to seek education funds so that students can study in the Middle East. Among his students who later became famous scholars was KH. Abdul Azdhim Suhami, KH. Sidiq Fauzi, KH. Salim Jaelani and his younger brother, KH. Soleh Jaelani, KH. Muchtar Ramli, KH. Abdul Razak Chaidir, KH. Abdul Hayyi, and KH. Abdur Rasyid. KH. Abdul Razaq bin Ma'mun died on 25 Muharram 1404 H / 1 November 1983 at the age of 67 years. He was buried in the Darussalam

Mosque Complex, Kuningan, South Jakarta, next to the grave of his father, Guru H. Muhammad Ma'mun bin Jauhari bin Mi`un.

6. Guru Mail

There is no enough data that could fully describe the figure of Betawi scholars who was able to educate their students to become prominent Betawi scholars. He is the Guru Mail or Guru Ismail, a Betawi Son who was born in 1883 at the Pedurenan area, South Jakarta. His name is often added to Pedurenan, Guru Mail Pedurenan, a name that refers to the name of the place where he was born and lived.

He was in same period with Guru Marzuqi Cipinang Muara. To deepen his religious knowledge, just like other young Betawinese of his generation and later became prominent Betawi scholars; he then went to the Holy Land, the City of Makkah.

At the time he studied in the City of Mecca, there were many scholars who were very qualified in the field of Islamic sciences. This attracted young Muslims from all over the world, especially for Indonesian to deepen Islamic knowledge in this Holy City . Among them were Sheikh Mukhtar Atharid, Sheikh Umar Bajunaid Al-Hadrami, Sheikh Sa'id Al-Yamani, Sheikh Ali Al-Maliki, Sheikh Abdul Karim Al-Dagestani, Sheikh Mahfud At-Tremasi and Sheikh Muhammad Umar Syatha.

After completing the study from Makkah Al-Mukarramah, Guru Mail devoted his life to educate the Betawinese by opening majelis taklim. Among his students who are well known are H. Syafii Junaidi, H. Ahmad Abdurrahman, KH. Sabilah Rasyad, KH. Zaini Zakaria, and

KH. Ahmad Junaidi Menteng Atas who later became his son-in-law.

Although as a scholar he was known for the deep of his knowledge, Guru Mail continued to actively participate in majelis taklim held by Habib Ali bin Abdurrahman Al-Habsyi Kwitang. The relationship between Guru Ismail and Habib Ali were very close. They are like brothers, loving each other and admonishing lovingly. He also did not hesitate to study with Guru Mughni and Guru Abdurrahman bin Basnawi, both of lived in the Kuningan village. Guru Mail died on April 8, 1967/28 Dzulhijjah 1386 H, at the age of 84 years.

7. KH. Abdul Manaf Mukhayyar

One of the leading boarding schools in Jakarta which is also one of the leading in Indonesia even in Southeast Asia is the Darunnajah Islamic Boarding School which addresses at Jl. Ulujami Raya No. 86 Pesanggrahan, South Jakarta. The figure who was important in its establishment was a Betawi son, namely KH. Abdul Manaf Mukhayyar. He is a wakif, a person who has committed his land to the Darunnajah construction site. He also spent his wealth to pay teachers, spent his money to build a madrasa, and covered operational costs at the beginning of the establishment of this pesantren. Abdul Manaf was also the initiator of the idea of establishing an educational institution that teaches Islam and created cadres of ulemas. At the beginning of 2012 the Darunnajah Institution already had 14 Islamic Boarding Schools throughout Indonesia with thousands of students studying Islamic religion.

KH. Abdul Manaf Mukhayyar was born in Kebon Kelapa village, Palmerah on Thursday, June 29, 1922 from the couple Haji Mukhayyar and Hj. Hamidah. He is the 4th child of 11 siblings. Since childhood, H. Mukhayyar (K.H. Abdul

Manaf Mukhayyar's father) has instilled the habit of worship for his children. Including Abdul Manaf. During the fasting month, he took his children to the mosque to offer tarawih prayers. H. Mukhayyar's father, H. Bukhori, also helped guide his grandchildren.

For his basic education, he was sent by his father to study in a Dutch school, and in the afternoon he studied Islamic knowledge at the madrasa. At that time, only people who were economically capable or had a position in the government could go to a Dutch school. Little Abdul Manaf was fortunate because H. Mukhayyar was a wealthy person. He sent Abdul Manaf to Volksschool (elementary school) for three years in Palmerah Development at the age of 10 years. From Volksschool, Abdul Manaf continued to Vervolegschool (secondary school) for two years. In addition to studying at school, in the afternoon after returning home from Vervolegschool, young Abdul Manaf attended the majelis taklim at the Hajj Sidik's home in Bendungan Hilir.

After graduating from Vervolegschool, Abdul Manaf asked his parent's permission to study at Jamiat Khair, located in Karet, Tanah Abang. This is a madrasa educational institution that was very advanced in its time. Students in this madrasa are taught in Arabic and the teachers are mostly from the Middle East. At that time, Jamiatul Khair was considered a prestigious school because his students were generally from among the wealthy Arabs. Abdul Manaf was an exception. Although he is not of Arab descent, but he was accepted and studied at a school which later became his inspiration to establish the Darunnajah Modern Islamic Boarding School.

He also studied Dutch in 1942 to increase his knowledge however it only lasted for 2 months because the use of Dutch was prohibited due to the arrival of Japanese invaders

to the country. Dutch was not taught at Jamiat Khair. Instead, English was taught as a compulsory subject.

Actually after Ibtidaiyah, there was still a level of Tsanawiyah that was taken for 3 years. Tsanawiyah Jamiat Khair graduates can continue to Mecca or Egypt. But Abdul Manaf did not take it. The arrival of Japanese occupation and economic difficulties seemed to be the reason at that time.

8. KH. Zainuddin MZ[82]

KH. Zainuddin Hamidi or known by the name KH. Zainuddin MZ was a famous preacher who also occupied the ranks as a Betawi ulama. He was born born in Jakarta, March 2, 1952 and died in Jakarta on July 5, 2011 at the age of 59 years. His death before the Ramadan 1342 H was reported by various mass media, many people did not believe. When people realized that he had really gone, various level of society also lamented his sudden leaving. In various cities, residents held tahlillan, praying for the deceased to get a place worthy of His side.

Tahlilan hold by the people in various cities showed that Zainuddin was so loved greatly. He is worthy of the title "Da'i of a million people". When his body was still buried at his home or when he was escorted to his final resting place, tens of thousands of mourners drove him with endless remembrance. All roads leading to the Gandaria road, both from Jalan Arteri Pondok Indah and from Kebayoran Baru, were totally stuck. This, once again, showed that the deceased was indeed loved.

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[82] *Rakhmad Zailani Kiki (Ed.), Sylviana Murni, Database Orang Betawi, Dinas Komunikasi, Informatika, dan Kehumasan, Pemerintah Provinsi DKI Jakarta, 2012*

Zainuddin was a Betawi son who was not only popular. But he also has a strong charisma as a superior preacher. His slogan "I'm not going anywhere but everywhere", showed his attitude that is ready to make friends with anyone.

He was born in Kampung Sawah, Gandaria. He was said to be one of KH's Idham Cholid's favorite students. DR. Idham Cholid (deceased / former Chairman of PBNU). He even could make friendship with Setiawan Djody, a tanker businessman, mingle with Iwan Fals, befriend with Rhoma Irama, WS Rendra (late) and other celebrities.

The name of Zainuddin MZ had famed long before other young preachers appeared and turned famous because of television shows. Like someone who pioneering a career, this famous preacher really started from the beginning. In fact, Zainuddin was an orator who had tremendous power to lure the masses away from their seats. His fresh humor was interrupted by religious lectures delivered, for this the masses never bored listening to his lectures.

After graduating at Kramat Pela Elementary School, Zainuddin continued his education to Madrasah Ibtidaiyah Manaratul Islam and continued to MTs Darul Maarif and Madrasah Aliyah owned by KH. Idham Chalid. From here, Zainuddin continued his studies at IAIN Syarif Hidayatullah until completion in 1971.

In 1998, American World University awarded him the title of Doctor Honoris Causa. From his marriage to Hj. Khalilah, Zainuddin was blessed with four children. They are, HM. Fikri Haykal, S.Ag, HM. Luthfi Manfaluty, HM. Sauqy and H. Ahmad Zacky Nur.

The KH. DR. Idham Cholid is Muallim Radjiun Pekojan. Various sources say that the talent of Zainuddin to preach, has been since adolescence. When he was in school,

when in Darul Ma'arif Madrasah, he had started actively participate in Muhadhorah (public speaking) activities.

When the 1980s during the United Development Party (PPP) was high in Jakarta, Zainuddin MZ became one of the mainstay PPP campaigners. But as the New Order increasingly established its power, Zainuddin preferred to be in the neutral line "Nowhere but everywhere", so that he could freely speak to all constituents of any party, this was one of the reasons when he preferred to be neutral.

The 1998 reformation, in addition to bringing about a change in the political climate, apparently brought a change in Zainuddin MZ's political stance, he, who was originally neutral, at that time preferred to return to PPP as his old home. But even in the PPP the shock was so strong that he was forced to establish the Reform Star Party (PBR), "This is a political move," he said in various lectures at the time. The big name Zainuddin MZ was able to make PBR have a seat in both the Indonesian House of Representatives and the Regional House of Representatives in several provinces, although he himself did not succeed in sitting in Senayan because his voice did not meet the Voter's Dividing Numbers (BPP) for the Jakarta electoral district.

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Chapter IV.
Betawi Ulama in the Kepulauan Seribu (Thousand Islands)[83]

Kepulauan Seribu or Thousand Islands is part of in the DKI Jakarta Province. The number of settlements in the Kepulauan Seribu is concentrated on 11 islands, namely, on Sebira Island, Harapan Island, Kelapa Island, Kelapa Dua Island, Panggang Island, Pramuka Island, Lancang Island, Pari Island, Tidung Besar Island, Payung Island, and Untung Jawa Island.

The native settlers in the Kepulauan Seribu cluster are similar to Batavia that came from various ethnic groups. Starting from Bugis, Makasar, Madura, Java, Banten, and even Malays who also have lived for a long time in Batavia. They then have offsprings on several islands in the Kepulauan Seribu to the present time. The migrants were originally fishermen who sailed the Nusantara ocean when they rested from their long distance travelling, making them initially just

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[83] *The results of the JIC Research Team from Friday to Saturday, 22 to 23 October 2010. The research was conducted on Pramuka Island, Karya Island, Panggang Island, and Tidung Island.*
For this chapter we would like to state Kepulauan Seribu rather than Thousand Islands.

stopped and not a few people who later became permanent settlers, then now coloring new elements of the population who live on 11 settlement islands in the Kepulauan Seribu.

As for the most contemporary portrait of the population of the Kepulauan Seribu, it is relatively not much different from the population on the mainland of Jakarta. Some ethnic lines that are still strong, although most of them have dissolved. Such as Betawi, Bugis, Banten, Madura, and Javanese ethnic. The basic norm used as a reference for the population in this region is Islam. Meanwhile, marriages among residents in the Kepulauan Seribu still tend to revolve around the region itself. Both within the island and inter-island settlements being settled in this region. Marriage procedures have similarities with the mainland areas of Jakarta and Tangerang. It starts with a proposal and ends with a wedding reception. The festivity that is considered important and ceremonial by the people of the Kepulauan Seribu are Eid al-Fitr and Eid al-Adha. Once again, this is just a confirmation of the religious representation held by the Kepulauan Seribu community from the past until now, namely Islam.

The spread of Islam in the thousand islands could be traced from the discovery of several tombs including the tomb of KH. Mursalin bin Nailin (died 1972), Habib Ali bin Ahmad bin Zen Al Aidid on Panggang Island (died 15 May 1895), the grave of Syarif Maulana Syarifudin (a relative of the Sultanate of Banten) on Kelapa Island, and the tomb of Sultan Mahmud Zakaria (a relative of the Sultanate of Banten) on Panggang Island. Dakwah was started and conducted by a young man who was once lived in Remote Island and raised on Panggang Island. His parents came from the Parung Bogor which is a descendant of the West Sulawesi mandar. This tribe is the only marine tribe in the archipelago that geographically faces the deep sea. He is KH. Mursalin bin KH. Nailin. With the support

of a wife named Rokayah, a native Betawi child of Tengsin Karet and 4 of her descendants. He then spreaded Islam not only at Panggang Island but also in several islands of Coconut, Tidung and others. His experience in Studying religious knowledge in Banten and other areas has directed and encourage him to practice and exist in the development of Islam on this island.

During the Dutch colonial period, education became scarce and difficult for the islanders. Children were not permitted to go to school, this condition has encouraged Ua ain the close calls of KH. Mursalin to bring in one of the teachers from the boarding school in the area of Cibeber Serang named KH. Abdurrahman Sobri. With the Shafi'i school of taught, Islamic da'wah was developed with KH. Abdurrahman Sobri as the son-in-law who married Ua Ain's youngest son, Soleha. And preaching was growing well. Some of his descendants both grandchildren and great-grandchildren of Ua Ain became preachers in the Kepulauan Seribu and Jakarta, one of them was H. Abdul Hakim Imam of the Masjid Jami 'Al-Makmuriyah.

In order to support the family's economic life, Ua Ain became a fisherman, made a boat and in the evening organized halaqah. Salted fish that was typical of Panggang Island that has become one of the commodities produced by the people of this island. But the results of the commodity which has a sale value cannot be sold outside the island due to the difficulty of transportation facilities to trade commodities of the island. Once a month, the cole (boat) came and went to Batavia (Jakarta). So salted fish was only made and consumed by the community itself. To accelerate the increase in the standard of living of the people of the island, Ua Ain, brings a boat maker from Batavia who is still his brother, from the mandar tribe. This was very beneficial for the community. Many of them

learn how to make boats thus the number of fishing boats increased and encouraged them to carry out trading activities with the surrounding islands. Their lives grew better. The need for food and clothing was fulfilled.

The Kepulauan Seribu became a lure for migrants to live and continue their descent in the islands step by step. At present some islands even have become very densely populated. Just like Panggang Island, Pramuka, Tidung and Untung Jawa. In addition to being a fisherman, Ua Ain has the expertise to provide medical services such as Bengkong circumcision services. This circumcision was performed very quickly for 10 children. He also has the expertise of high myticism. It is said that in the past, Panggang Island was often visited by robbers, and Ua Ain tried to block their arrival by designing the island covered with white clouds. The story of naming also resulted from the one incident when one of the robbers was arrested then he put into a roasting device. This was done to provide fear for the robbers to no longer come to the island.

The results of his da'wah development could be seen from the waqaf of the Jami 'Anni'mah Mosque, the Addiniyah Anni'mah Foundation and the Majelis Taklim on Panggang Island and Waqaf of Karya Island which were used as special islands for the graves of residents around Panggang Island. Indeed, Ua Ain's tomb also located in the middle of the graves of other residents. His tomb was not given certain characteristics to avoid the glorification of tomb which leads to polytheism.

Aside KH. Mursalin bin KH. Nailin, Islamic da'wah on Panggang Island, was also carried out by Habib descendants of Hadramaut namely Al-Habib Ali bin Ahmad bin Zein Aidid. He chose to preach on this island as he knew that Panggang Island

was an area prone of robbery. Even it was said that the legend of the *Darah Putih* (White Blood) was a famous story that far from the teachings of Islam. He preached even to the remote island. His modest personality made his da'wah easily accepted by native residents of the island. He died on 20 Zulkaidah 1312 H / 15 May 1895 AD His love for Panggang Island put as his last resting place. His tomb can be found at the eastern end of the island.

Moreover, betawi scholars could also be found on Tidung Island. He was KH. Abdul Hamid who was known as Ua Mamit from Kemandoran. He once studied in the city of Mecca and then came and settled on the island of Tidung around 1940 to the 1960s. He pioneered and founded the madrasa as well as being a teacher at the madrasa. The approach taken by Ua Mamit in spreading Islam in Tidung Island was carried out by providing ilmu bela diri (self-defense learning skill). There are 3 types of knowledge that being taught, namely pusik (martial arts distance ½ meter distance), sinding (distance of 4 meters or more) and Ilmu tenaga dalam (internal power science). Anyone who wanted these three sciences were required to learn Islam and pray, tahajud prayer and fasting. In consequence the spread of Islam became increasingly widespread and the opposite islamic activities such as offerings for large trees and graves were abandoned. Besides Ua Mamit, another Betawi cleric who preached on Tidung Island was Mu`allim Roji`un Pekojan.

His successor on the island of Tidung, is a native of Tidung island who is also a student of Ua Mamit, namely H. Jafar Aras and H. Jafar Aep. He is also still the wife's family of Ua Mamid. They studied at pesantren in the area of Pekojan and were students of Mualim Rojiun. H. Jafar Aep continued his education at Gontor Islamic Boarding School. They were both very good at reading the yellow books which were taught

back to their students. Balaqoh Mantik's science expertise from H. Jafar Aras through his poems increasingly made Islamic da'wah developed on Tidung Island. H. Jafar Aras, who is still alive at his age, is 90 years old teaching Fiqh at Madrasa Aliyah, Tidung Island.

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Chapter V.
Female Betawi Ulama

In Betawi, clerical status and duties are not only carried out and dominated by men, but also women. Prof. Dr. Hj. Tutty Alawiyah, Dr. Hj. Suryani Thahir and Dr. Faizah Ali Syibromalisi are three female Betawi scholars known today.

Indeed there is still very little information about the history and action of female Betawi scholars of the past. Two of them wereUstadzah Saleha Thabrani (a muballighah) and Nyai Hj. Siti Zubaidah KH. Hasbiyallah (author of a Malay Arabic-language treatise *entitled Kaifiyah Sembahyang Tarawih and Iedain Prayer*).

Information about Ustadzah Salehah Thabrani was obtained from Ridwan Saidi.[84] Ridwan mentioned that Ustadzah or Ny. Salehah Thabrani was a famous preacher in Betawi for almost two decades, 1950-1960. Information about Ustadzah Salelah Thabrani is very difficult to get as there have not been found sources that can provide information about her profile. While information about Nyai Hj. Siti Zubaidah KH. Hasbiyallah could be said to be adequate indeed it was

[84] *Ridwan Saidi, Potret Budaya Manusia Betawi, (Jakarta: Perkumpulan Renaissance Indonesia, 2011), First edition, P.116.*

obtained from a reliable source that was from her second child, H. Saifullah Hasbiyallah.[85]

1. Nyai Hj. Siti Zubaidah KH. Hasbiyallah

Her full name is Siti Zubaidah binti H. Hasanuddin. She was the first child of nine siblings from the marriage of H. Hasanuddin and Hj. Hindun. She was born around 1941 or 1942 in Cipinang Kebembem, Jatinegara. Since childhood until marriage, she studied the yellow book from KH. Abdul Hadi, a Betawi ulama in Cipinang Kebembem. She learned Nahwu Shorof, Aqeedah, Morals and Fiqh. At the age of about 21 years or in 1962, she married to KH. Hasbiyallah founder of Al-Wathoniyah Islamic institution as the third wife. From the results of this marriage, she was blessed with two children, sons and daughters, namely Hj. Hilmah and H. Saifullah Hasbiyallah. She performed the first pilgrimage In 1973. Then she performed the pilgrimage again in 1978, 1994, 1995, and 1996. She often performed hajj as she run the hajj travel in 1994. In 1996, his hajj guidance was incorporated as a foundation under the name KBIH Al-Istiqamah Az-Zubaidiyyah which is now continued and led by his son, KH. Saifullah Hasbiyallah.

After her marriage and had children, she still continued her informal religious education by learning the yellow book from her husband, KH. Hasbiyallah. She is a diligent and persistent type of learner. Almost every day, she recited the yellow book after the midday prayer or the asr prayer, depending on the time spent by her husband so she completed or khatam the reading. Then it is natural that she was very

[85] *The last interview with H. Saifullah Hasbiyallah was conducted at his residence on 5 February 2010.*

knowledgeable about the contents of the book *Alfiyah Syarah Ibn Malik, Bulughul Maram and Ihya `Ulumiddin.*

Along with the Islamic learning, she also taught in 22 female majelis taklim every month. Its majors were scattered around Klender, Tanah Koja, Bulak Village, Sumur Village, Rawa Badung, Jati Village, Cipinang and Pulo Kambing. She was also a permanent teacher in the female majelis taklim in Jatinegara Village, Cakung District, East Jakarta. In addition to teaching out from the family house, she was also trusted by her husband to take care of Putri Al-Banatul Wathoniyah Islamic Boarding School. In fact, she helped her husband to find funds when the boarding school was under construction. The way she conducted in developing funds was quite unique and even fairly intelligent at that time, she wrote a Malay Arabic book entitled *Kaifiyah Sembahyang Tarawih* and *Sholat Iedain*. She then printed these copies and sold it to her students and to his husband's students or congregants. The proceeds from the sale of the book were then used to build the women's boarding school. She has written a lot of books, however it did not get printed. The books that were still in the form of manuscripts, were now lost when her residence was renovated to widen the highway.

The boarding and round trip students came from around Klender, Bogor, Cinere, Taman Mini, and most were from Bekasi. In 1986, she no longer accepted students who were staying overnight, and only received students who were round trip until she died in 1996 precisely on the 22nd of Rabi`ul Tsani. She then was buried in the funeral complex of the KH. Hasbiyallah's family in front of the Jami` Al-Ma`mur Mosque, Klender.

2. Dr. Hj. Tuti Alawiyah[86]

Her full name and title are Dr. Hj. Tuty Alawiyah Abdullah Syafi'ie. She was born in Jakarta, March 30, 1942 and died in Jakarta, May 4, 2016 at the age of 74 years. The biological daughter of KH. Abdullah Syafi`ie, founder and leader of the As-Syafi'iyah Islamic Education Institute, served as the State Minister for Women's Empowerment in 1998 to 1999 in the Cabinet of the VII Development Cabinet and the Development Reform Cabinet. She graduated from IAIN Syarif Hidayatullah, Ciputat, South Tangerang. She also served as a member of the People's Consultative Assembly from 1992 to 2004 of the Group Envoy.

Since childhood, Hj. Tuti Alawiyah already has shown the preaching talent inherited from her father. When she was young, she often listened her father taught the Quranic knowledge. So, at the age of 9 years, she was invited to the State Palace to recite the Qur'an in front of President Soekarno.

When she graduated from Slamet Riyadi Elementary School in 1954, his father encouraged him to enter the Madrasah Tsanawiyah. As a child who obeyed his parents, she devouted. But, secretly she also enrolled to general middle school. His mother, Hajjah Rogayah, who then knew her double school, was worried. However, then the mother supported her when she realized that young Tuti able to perform it.

Hj. Tuti Alawiyah continued her studies and earned a bachelor's degree at the Ushuludin Faculty, Jakarta State Islamic Institute (lAIN). And at the same time she also

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[86] *Rakhmad Zailani Kiki (Ed.), Sylviana Murni, Database Orang Betawi, Dinas Komunikasi, Informatika, dan Kehumasan, Pemerintah Provinsi DKI Jakarta, 2012*

completed a course at the Indonesian-American Institute (LlA) Jakarta.

She then actively served various social organizations both locally and internationally. Among them are as Founding Members of the As-Syafi'iyah Foundation, the Chancellor of the As-Syafi'iyah Islamic University (UIA), Deputy Chair of the Advisory Council for Muslim Scholars in Indonesia (ICMI), Deputy Chairperson of GUPPI (Joint Association for Islamic Education Reform), member of CIDES (Center for Information and Development Studies), a member of the Board of Trustees of the Betawi Community Consultative Council (BAMUS BETAWI) and the Minister for Women's Role in the New Order era.

Her childhood, she admitted as a happy period. The family's economic life was unstable. Sometimes it was sufficient, but at other times life was completely mediocre. His father, despite being a great scholar, adopted a simple life within his family.

As told by her, one day when she was about to eat, her mother fried a fried egg. Once cooked, the father divided it into four parts. One each for Father, Mother, herself, and her siblings. "We all got eggs, even a little," she laughed, remembering a beautiful childhood.

She had an artistic talent since childhood. But she could not express her artistic soul, for fear of his father who taught religious education strictly. However, she secretly wrote poems and collected them. The collection of her poetry is quite a lot. The through the Majlis Ta'lim Contact Agency (BKMT) she leads, she also composed the qosidah song. Moreover, she arranged a colossal dance (configuration dance) with various forms, forming the BKMT logo, lafadz Allah, to AI Qur'an.

BKMT is one of the breakthroughs in developing dakwah among mothers. Initially, she saw the great potential of the female majelis taklim, then she formed a professional institution so that dakwah could effectively attach the people' hearts. BKMT was established on January 1, 1981, and was attended by around 800 religious leaders of majelis taklim.

BKMT is a place for consultation and guidance for its members. BKMT under its leadership has programs, including; improving the quality and skills of teaching staff in majlis ta'lim, so that management of majlis ta'lim is more professional. To achieve the objectives, speech training was held, starting from the preparation of the manuscript to its presentation.

To be better able to answer the challenges of the times, the clerics were invited to attend seminars in various places, especially at the As-syfi'iayah Islamic University (UIA) Jakarta. In addition to oral preaching and education, BKMT also conducts actual preaching action "Da'wah bil thing" such as orphan compensation, compensation for disaster victims, scholarships and others.

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The ustazahs were invited to attend seminars in various places, so they able to answer the challenges of the times, especially to the As-Syafiíyyah Islamic University (UIA) Jakarta. In addition to oral preaching and education, BKMT also conducts actual preaching action Dakwah bil hal such as

orphan donation, disaster victims donation, scholarships and the like.

3. Dr. Hj. Siti Suryani Taher[87]

Dr. Hj. Siti Suryani Taher was born in Jakarta, January 1, 1940, to the late KH. M. Thohir and the late Hj. Salbiyah, a family who strictly adhered to the teachings of Islam. And she died on Saturday, September 5, 2015.

Her parents were the founders and owners of Islamic schools under the Addiniyah Attahiriyah Foundation. Her formal education was in Islamic educational institutions, ranging from elementary to college levels. She attended the Madrasah Diniyah Awaliyah As-Syafi'iyah Bali, Matraman Tebet, care of KH. Abdullah Syafi'ie, since the age of seven years. She then continued her education at the female Tsanawiyah Diniyah School in Padang Panjang, West Sumatra in 1953. After graduating, she went on to study for another year at Mualimat Madrasah Tanah Tinggi, Jakarta, in 1958.

The enthusiasm of the first child of fifteen siblings to keep on learning was passionate. This could be seen from the continuation of education for eight years at Al-Azhar University, Cairo, Egypt. After returning from studying abroad, she established the female Majelis Ta'lim Kaum Ibu At-Tahiriyah (Majelis Taklim of the At-tahiriyah Community-MTKIA), by holding regular halaqah at the Mushalla At Taqwa every Saturday morning. In its development, due to the increasing number of worshipers, the Attaqwa Jami Mosque was built in 1968. MTKIA then developed into Arabic and Religious Language Courses (Kursus Bahasa Arab dan Agama - KURBA), which later produced many intellectual mulbalighs.

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87 *Ibid.*

All of them lead to strengthening the development of the Attahiriyah College, which includes basic to high education with branches spread almost all over Jakarta.

4. Hj. Saidah Said, MA[88]

Hj Saidah Said, MA was born in Jakarta on August 7, 1945. Like the nature of rice science which is *semakin berisi semakin menunduk* the more it contained the more it looked down, it is a picture of the attitude that she always exemplified. Her marriage to H. Syarifudin resulted in nine children. But in the midst of her busy life as a wife and mother, she tried to devote herself for the community.

Hj. Saidah Said completed her education at Al-Munawwir Krapyak Islamic Boarding School, Yogyakarta, in 1966. As an alumny of Islamic boarding school, Hj. Saidah Said had enough religious knowledge. Considering the social developments that exist, she was very aware that people increasingly needed guidance and teaching of religion, to strengthen their faith and strengthen their mentality in facing various temptations in the era of globalization. Along with her husband, H. Syarifudin (deceased) and other figures, she then established the Al-Hikmah Foundation since 1970. While the inauguration was only done in 1972, after receiving the blessing of one of the Betawi scholars, KH. Abdullah Syafi'ie. The aim of the Al-Hikmah Foundation was to develop the Islamic symbols.

The name Al-Hikmah is based on the Qurán in Surah Al-Baqarah verse 269 which means, "He gives wisdom to whomever He wishes. Whoever is given wisdom, actually he

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88 *Ibid.*

has been given a lot of good. And no one is given can take lessons unless people have common sense. "

Majelis Taklim Al-Hikmah adheres to Ahlussunah Wal Jamaah: a pattern of Islamic reasoning that refers to the Qurán, the Sunnah of the Prophet Muhammad, Sunnah Khulafa'ur Rasyidin (four Islamic Caliphs who were the main companions of the Prophet).

At its inception, the Majelis Taklim Al-Hikmah was attended by only 8 (eight) people. But the situation did not discourage her spirit to convey the Islamic teachings, or share the knowledges he has. Through majlis taklim AI-Hikmah Saidah taught positive attitudes in the community. Those attitudes are Tawassuth (moderate attitude which is based on the principle of justice and tries to avoid all forms of at-tatharruf (extreme) approach, but with the tasammuh approach (tolerant attitude which is concerned with respecting differences in views and diversity of cultural identity of the community), and tawazun (balanced attitude in serving for the sake of creating harmonious relations between fellow human beings and between humans and Allah SWT).

Gradually, Majlis Taklim Al-Hikmah also won the trust of the community. The congregation continues to grow. Over time and coupled with the enthusiasm of mothers throughout Jabodetabek on positive activities that are often held by the Majelis Taklim al-Hikmah, now the members of the taklim assembly have reached thousands, including 35 majelis taklim spread across the Greater Jakarta area.

Thousands of mothers often hold mawlid, manaqiban, read hizib, jausan and others. They are willing to set aside time on the sidelines of work activities for those who are still productive, or set aside time from activities at home for the elderly.

The lessons that were given are the material of Aqeedah, Tafsir, Nahwu Shorof, Jurisprudence and Sufism. They use reference books like mu'tabaroh which are usually conveyed in traditional pesantren.

At this time, at an old age, she is still very active in attending majlis taklim activities. Not just attending, she is also often asked by the majlis taklim congregants to deliver lectures held by various majlis taklim in Jabotabek (Jakarta Bogor-Tangerang-Bekasi). This shows the depth of knowledge she gained and she practiced in everyday life. Aside from being a teacher, Hj. Saidah Said also wrote books. Two of her works that have been circulating are entitled *Fiqih Keumatan* and *Doa-doa Menggapai Keberkahan* (Fiqh of Resilience and Prayers for Blessing).

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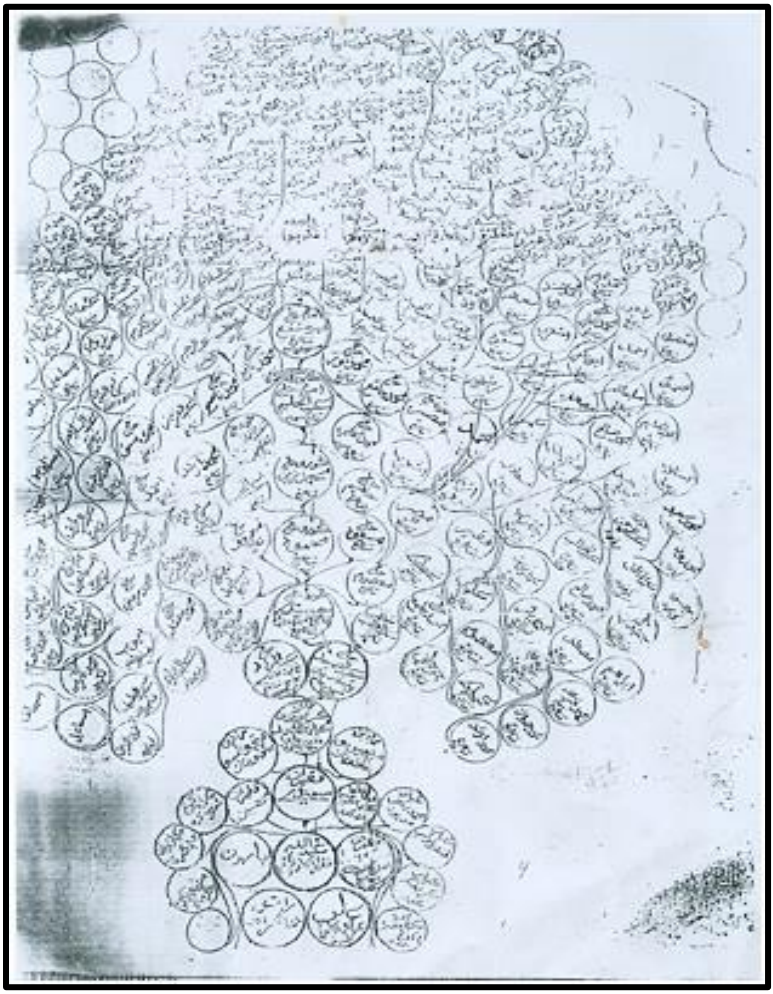
Chapter VI.
The Ending

This book and its contents are part of a series of Betawi ulama research series conducted by the Jakarta Islamic Center (JIC) for the preparation of the Betawi Ulama Atlas. There are still many Betawi scholars, especially female scholars, who have not been discussed in this book because the data obtained are still being explored and completed. At the very least, the presence of this book can add the treasure about the history and development of Islam in the Betawi lands whose ethnicity is known as religious ethnicity where the ulama still play a role in continuing the heritage and traditions of the previous ulama which are connected to intellectual genealogy.

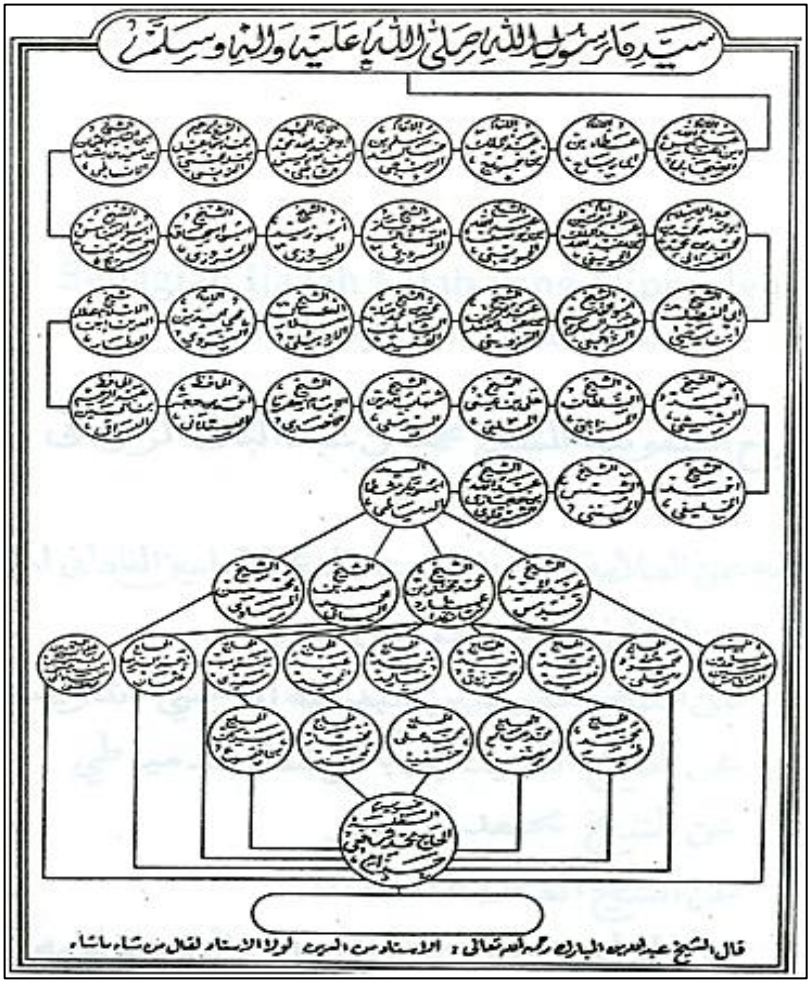
Last but not least, the religious atmosphere of Jakarta still felt withinJakarta which continues to be more modern, and who knows how long it would be. It all depends on the ability of the ulama in regenerating and the will of the people to continue to study religion in the midst of the temptations of world life. Learn from Betawi ulamas who are still faithful to teach the books of the legacy of past scholars in each majelis taklim whose existence is increasingly squeezed by towering buildings and amidst the demands of the Ummah so that Betawi scholars should continue to up-grade themselves in order to answer the recent problems of the people.

Appendix Example Genealogy

A. Biological Genalogy of KH. Abdurrahim Rojiun (his Genealogy reachs to Demak, Central Java)



B. Intellectual Genealogy of (Isnad) Muallim KH. M. Syafi`i Hadzami



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Betawi Corner Galery

Source : *https://news.detik.com/foto-news/d-5538126/mengintip-khazanah-penyebaran-islam-di-betawi/2*

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The Publishment of the Betawi Ulama Intellectual Genealogy book: Tracing the Network of Betawi Scholars from the beginning of the 19th Century to the 21st Century (2017), is certainly a very important contribution in the history of Islamic scholars from the Betawi ethnic group. Before the publication of the book, there were not works which comprehensively discussed the Betawi Islamic scholars from generation to generation, particularly since the 17th century, as this book covered. Indeed, there have been many books and articles that discussed one or two Betawi Islamic scholars, but unfortunately the discussion is separated. As a result, the books do not provide a comprehensive frame of Betawi Scholarship.

This work is clearly a very important pilot project, which can drive further research and writing. Therefore, people can get more comprehensive knowledge about Betawi scholars and their roles in the religious life of the Betawi community in particular and that of the Archipelago in general. (Prof. Dr. Azyumardi Azra, MA, Mphil).

(Prof. Dr. Azyumardi Azra, MA, M.Phil)

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